

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Book of Exodus, Chapter 40

ΕΞΟΔΟΣ Μ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Theme

Exodus 40 is the closing chapter of the book, and the Old Greek here is markedly shorter than the Masoretic Text: the LXX lacks Greek equivalents for several MT verses, so that Rahlfs' versification skips vv.

Translation & textual notes

The Greek text of Exodus 40 follows the standard critical text of the Septuagint as established in the Rahlfs–Hanhart edition (Septuaginta, rev. ed. 2006), an ancient and public-domain text; the critical apparatus is not reproduced. Exodus 40 is the closing chapter of the book, and the Old Greek here is markedly shorter than the Masoretic Text: the LXX lacks Greek equivalents for several MT verses, so that Rahlfs' versification skips vv. 7, 11, 28, 30, 31, and 32 entirely — the chapter runs 1–6, 8–10, 12–27, 29, 33–38 for a total of thirty-two verses, and these gaps are not editorial omissions but reflect the genuine brevity of the Greek tabernacle-narrative (the second tabernacle account in LXX Exodus 35–40 diverges

substantially from the MT in both order and extent). The chapter falls into two great movements: a divine command to Moses to erect and arrange the tabernacle on the first day of the first month and to anoint and consecrate Aaron and his sons (vv. 1–15), and the narrative of Moses' exact obedience, punctuated by the recurring refrain ὃν τρόπον / καθὰ / καθάπερ συνέταξεν κύριος τῷ Μωυσῇ ('just as the LORD commanded Moses', vv. 19, 21, 23, 25, 27). The book climaxes at vv. 34–38: the cloud (νεφέλη) covers the tent of meeting and the glory of the LORD fills the tabernacle (δόξης κυρίου ἐπλήσθη ἡ σκηνή), so that Moses cannot enter; thereafter the cloud by day and fire by night guide Israel on all their journeys (ἀναζυγαί). This indwelling-glory is the goal toward which the whole exodus has moved — the LORD now tabernacles in the midst of his people (cf. 1 Kgs 8:10–11; the Johannine ἐσκήνωσεν of John 1:14; Rev 21:3) — and with it the Book of Exodus closes.

Discourse structure of the chapter

A · 40:1–10

Divine command: erect the tabernacle and set its furnishings in place

On the first day of the first month (ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ πρώτου, v. 2) the LORD commands Moses to raise the tent of meeting and to position each holy object in turn: the ark behind the veil, the table and lampstand, the golden altar of incense before the ark, the screen of the door, and the altar of whole burnt offerings by the door (vv. 2–6); then to anoint and consecrate the tabernacle and all its vessels and the altar so that it becomes 'most holy' (vv. 8–10). The string of second-person futures (στήσεις, θήσεις, σκεπάσεις, εἰσοίσεις, χρίσεις, ἀγιάσεις) functions as a divine ritual blueprint.

B · 40:12–15

Divine command: ordain and anoint Aaron and his sons

The LORD turns from furnishings to priests: Moses is to bring Aaron and his sons to the door of the tent, wash them with water, clothe Aaron in the holy vestments, and anoint and consecrate him so that he may serve as priest (vv. 12–13); the sons are likewise to be clothed and anointed (vv. 14–15). The closing rationale grounds an enduring priesthood — χρίσμα ἱερατείας εἰς τὸν αἰῶνα εἰς τὰς γενεὰς αὐτῶν ('an anointing of priesthood forever throughout their generations').

C · 40:16–29

Moses' exact obedience: 'just as the LORD commanded'

The narrative shifts from command to fulfilment. The summary v. 16 (ἐποίησεν Μωυσῆς πάντα ὅσα ἐνετείλατο αὐτῷ κύριος) is then unfolded act by act: on the first day of the first month of the second year the tabernacle is raised (vv. 17–18), its coverings spread, the testimony placed in the ark, the table and lampstand and golden altar set in their places, the lamps lit and incense burned, and the altar of burnt offering set by the door (vv. 19–27, 29). Each major act repeats the refrain ὃν τρόπον / καθὰ / καθάπερ συνέταξεν κύριος τῷ Μωυσῇ, stamping the whole sequence as perfect compliance.

D · 40:33–38

Completion and climax: the glory fills the tabernacle; the guiding cloud and fire

Moses sets up the court around the tabernacle and altar and so finishes all the works (συνετέλεσεν Μωυσῆς πάντα τὰ ἔργα, v. 33) — language echoing the completion of creation (Gen 2:1–2). Then the headline climax: the cloud covers the tent of meeting and the glory of the LORD fills the tabernacle (vv. 34–35), so overwhelming that Moses cannot enter. From that day the cloud regulates Israel's marches — when it lifts they set out, when it stays they remain (vv. 36–37) — for the cloud was over the tabernacle by day and fire in it by night, in the sight of all Israel on all their journeys (v. 38). On this note of the indwelling presence the book ends.

1 καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων

And the LORD spoke to Moses, saying,

New divine speech-act (opening the chapter's command-unit)

καὶ ἐλάλησεν κύριος

The formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων is the standard LXX introduction to a fresh block of YHWH-speech, rendering מֵלֶמֶל מִן הַיְיָ הַיּוֹרָדִי; the participle λέγων is a Hebraism (= רַמַּז) marking the onset of direct discourse. It launches the final divine instruction of the book — the command to erect the tabernacle.

καὶ

and

narrative conjunction (Hebraizing καὶ-parataxis)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (speech-introducing formula)

→ constative aorist (single completed speech-act)

λαλέω: 'speak / talk'; renders לַבַּרְדִּי (Piel of בָּרַד); the aorist ἐλάλησεν introduces a new divine commission; the full formula καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων recurs as a structural seam throughout Exodus and Leviticus.

κύριος

LORD

Nominative

subject

→ participant prominence

κύριος: the standard LXX rendering of the Tetragrammaton יהוה; the nominative subject of the speech-formula marks this as unmediated YHWH-speech directed to Moses alone.

πρὸς

to

preposition + accusative (direction of speech)

→ spatial or relational framing

πρὸς: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction of speech).

Μωυσῆν

Moses

Accusative

accusative object of πρὸς (recipient of speech)

→ object specification

Μωυσῆς: transliteration of Hebrew מֹשֶׁה; declined as a second-declension noun in Rahlfs' LXX (gen. Μωυσῆ, dat. Μωυσῆ, acc. Μωυσῆν); accusative here as the directional object of πρὸς.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

circumstantial participle (discourse-introducing, agreeing with κύριος)

→ imperfective participle (introducing direct speech)

λέγω (pres. ptcp.): the participle λέγων is the standard LXX calque of the Hebrew infinitive לֵאמֹר ('saying'), a redundant speech-marker introducing the quoted divine command; its imperfective aspect leaves the discourse open to the words that follow.

2 ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ πρώτου νοσηνία στήσεις τὴν σκηνὴν τοῦ μαρτυρίου

On the first day of the first month, at the new moon, you shall set up the tent of meeting.

Content of the command (temporal frame fronted)

ἐν ἡμέρᾳ μιᾷ

The command opens with a fronted temporal phrase fixing the erection to the first day of the first month — the anniversary, in the second year (cf. v. 17), of the redemptive new year. The second-person future στήσεις functions as a directive (imperative future), the first of the long chain of commands governing vv. 2–15.

ἐν

in / on

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal).

ἡμέρᾳ

day

Dative

dative of time (locative-temporal: 'on the day')

→ sphere or reference

ἡμέρᾳ: 'day'; renders דַּי ; the phrase ἐν ἡμέρᾳ μιᾷ τοῦ μηνὸς τοῦ πρώτου fixes the date with calendrical precision.

μιᾷ

first / one

Dative

attributive numeral (modifying ἡμέρᾳ)

→ measure or count

εἷς, μία, ἓν: 'one'; here ordinal in sense ('day one' = the first day), a Hebraism rendering the cardinal אֶחָד used for the first of the month (cf. Gen 1:5 ἡμέρα μία).

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μηνὸς

month

Genitive

partitive genitive (the day belongs to the month)

→ relational specification

μήν: 'month'; renders שָׁנָה ; 'the first month' is Abib/Nisan, the month of the exodus and Passover (Exod 12:2; 13:4).

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

πρώτου

first

Genitive

attributive adjective (modifying μηνός)

→ relational specification

πρῶτος: 'first'; the first month sets the tabernacle's inauguration at the very start of the cultic year, binding sanctuary and exodus to a single liturgical calendar.

νοσηνία

at the new moon

Dative

dative of time (apposition / specification of the date)

→ sphere or reference

νοσηνία (νεοσηνία): 'new moon / first of the month'; renders שְׁמִינִיטָה ; the term doubles the dating, specifying that the first day is the new-moon day; it recurs at v. 17 for the actual erection.

στήσεις

you shall set up

Fut Act Indic 2 Sg · ἵστημι

main verb (imperative future: divine command to Moses)

→ directive future (command with the force of an imperative)

ἵστημι: 'set up / make stand / erect'; renders **סִּיָּח** (Hiphil of **סָח**); the future **στήσεις** has imperatival force, the standard LXX device for rendering Hebrew commands; the transitive 'cause to stand' is the proper verb for raising the tabernacle frame, fulfilled at v. 18 (ἔστησεν).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνὴν

tent / tabernacle

Accusative

direct object of στήσεις

→ object specification

σκηνή: 'tent / dwelling / tabernacle'; renders **יִשְׁכָּנָה** and **לִיְהוָה**; the term that gives the NT its theology of incarnational indwelling (John 1:14 ἐσκήνωσεν) and eschatological presence (Rev 21:3); here the portable sanctuary itself.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτυρίου

of meeting / of testimony

Genitive

genitive of definition (the tent characterized by the testimony)

→ relational specification

μαρτύριον: 'testimony / witness'; renders **עֵדוּת** (the covenant testimony) and stands for **אֹהֶל מוֹעֵד** ('tent of meeting'); the LXX **σκηνὴ τοῦ μαρτυρίου** designates the tabernacle as the place of the testimony — the tablets of the covenant housed in the ark — and the locus of YHWH's appointed meeting with Israel.

3 καὶ θήσεις τὴν κιβωτὸν τοῦ μαρτυρίου καὶ σκεπάσεις τὴν κιβωτὸν τῷ καταπετάσματι

And you shall place the ark of the testimony, and you shall screen the ark with the veil.

Continuation of the command (next ritual act)

καὶ θήσεις

The command moves to the innermost holy object: the ark of the testimony, which is to be placed and then concealed behind the veil (καταπέτασμα). The repeated second-person futures (θήσεις ... σκεπάσεις) continue the directive chain begun at v. 2.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

θήσεις

you shall place

Fut Act Indic 2 Sg · τίθημι

main verb (imperative future)

→ directive future (command)

τίθημι: 'put / place / set'; renders / תָּשֵׁב; θήσεις is the recurring command-verb for positioning each holy object (cf. vv. 5, 6); fulfilled in the narrative by ἔθηκεν (vv. 20, 22, 24, 26).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

κιβωτὸν

ark

Accusative

direct object of θήσεις

→ object specification

κιβωτός: 'box / chest / ark'; renders כֶּבֶד; the same noun the LXX uses for Noah's ark (Gen 6–8); here the covenant ark housing the testimony, the holiest object of the sanctuary and the throne-footstool of the divine presence.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτυρίου

of the testimony

Genitive

genitive of content/definition (the ark contains the testimony)

→ relational specification

μαρτύριον: here 'testimony' = the covenant tablets (תְּנַיִם); the ark is 'the ark of the testimony' because it holds the tablets deposited in v. 20 (τὰ μαρτύρια).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

σκεπάσεις

you shall screen / cover

Fut Act Indic 2 Sg · σκεπάω

main verb (imperative future)

→ directive future (command)

σκεπάω: 'cover / shelter / screen'; renders כָּסָה; the veil 'screens' the ark from view, marking the boundary of the most holy place; fulfilled by ἐσκέπασεν at v. 21.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

κιβωτὸν

ark

Accusative

direct object of σκεπάσεις (resumptive)

→ object specification

κιβωτός: the ark named again as the object screened; the repetition (rather than a pronoun) is a Hebraizing feature of the Greek.

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

καταπετάσματι

veil

Dative

dative of instrument/means ('with the veil')

→ sphere or reference

καταπέτασμα: 'curtain / veil'; renders תָּכָנִית; the inner veil separating the holy place from the most holy; the term carries heavy NT weight — torn at the crucifixion (Matt 27:51) and read typologically in Heb 6:19; 9:3; 10:20.

4 καὶ εἰσοίσεις τὴν τράπεζαν καὶ προθήσεις τὴν πρόθεσιν αὐτῆς καὶ εἰσοίσεις τὴν λυχνίαν καὶ ἐπιθήσεις τοὺς λύχνους αὐτῆς

And you shall bring in the table and set out its arrangement, and you shall bring in the lampstand and set up its lamps.

Continuation of the command (furnishings of the holy place)

καὶ εἰσοίσεις

The command turns to the two great objects of the holy place: the table of the bread of the Presence (with its 'arrangement', πρόθεσις) and the lampstand (λυχνία) with its lamps. The verbs pair an act of bringing-in (εἰσοίσεις) with an act of arranging (προθήσεις, ἐπιθήσεις), a rhythm fulfilled at vv. 22–25.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσοίσεις

you shall bring in

Fut Act Indic 2 Sg · εἰσφέρω

main verb (imperative future)

→ directive future (command)

εἰσφέρω: 'bring in / carry in'; renders אָבִיחַ (Hiphil of אָבַח); the compound εἰσ- stresses motion into the sanctuary; fulfilled by εἰσήνεγκεν (v. 21, of the ark) and the placing-verbs at vv. 22, 24.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

τράπεζαν

table

Accusative

direct object of εἰσοίσεις

→ object specification

τράπεζα: 'table'; renders תִּבְלִת; the gold-overlaid table of the bread of the Presence (Exod 25:23–30), set on the north side of the holy place (v. 22).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

προθήσεις

you shall set out

Fut Act Indic 2 Sg · προτίθῃμι

main verb (imperative future)

→ directive future (command)

προτίθῃμι: 'set out / set forth / display'; the compound προ- ('before / in front') governs the cognate object πρόθεσιν; the verb-noun pairing renders the Hebrew idiom for arranging the showbread לַחֲבֹת ; fulfilled by ἐπέθηκεν at v. 23.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

πρόθεσιν

arrangement / setting-out

Accusative

cognate accusative object of προθήσεις

→ object specification

πρόθεσις: 'setting-out / presentation'; the cognate noun denotes the bread of the Presence (לֶחֶם הַפָּנִים לֶחֶם הַפָּנִים , v. 23), the 'showbread' לֶחֶם הַפָּנִים ; the same term underlies the NT phrase 'bread of the Presence' (Matt 12:4; Heb 9:2).

αὐτῆς

its

Genitive

genitive of possession (of the table)

→ relational specification

αὐτῆς: 'it / its'; the feminine αὐτῆς refers to the table (τράπεζα), whose proper arrangement is the showbread.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσίοσεις

you shall bring in

Fut Act Indic 2 Sg · εἰσφέρω

main verb (imperative future, second instance)

→ directive future (command)

εἰσφέρω: repeated for the lampstand; the anaphora of εἰσίοσεις structures the holy-place furnishings as paired bring-in/arrange actions.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

λυχνίαν

lampstand

Accusative

direct object of εἰσίοσεις

→ object specification

λυχνία: 'lampstand'; renders לְנֵדָבָה ; the seven-branched golden lampstand (Exod 25:31–40), set on the south side of the holy place (v. 24); cf. the lampstand-vision of Zech 4 and Rev 1:12, 20.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπιθήσεις

you shall set up / place upon

Fut Act Indic 2 Sg · ἐπιτίθῃμι

main verb (imperative future)

→ directive future (command)

ἐπιτίθῃμι: 'place upon / set up'; renders $\text{וְעָלָה} / \text{וְעָלָה}$; the compound ἐπι- ('upon') suits mounting the lamps on the stand; fulfilled by ἐπέθηκεν at v. 25.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

λύχνους

lamps

Accusative

direct object of ἐπιθήσεις

→ object specification

λύχνος: 'lamp'; renders ἷ; the lamps mounted on the λυχνία; their perpetual light before the LORD (v. 25, ἔναντι κυρίου) symbolizes the abiding divine presence in the holy place.

αὐτῆς

its

Genitive

genitive of possession (of the lampstand)

→ relational specification

αὐτός: the feminine αὐτῆς refers to the lampstand (λυχνία), whose lamps these are.

5 καὶ θήσεις τὸ θυσιαστήριον τὸ χρυσοῦν εἰς τὸ θυμιᾶν ἔναντίον τῆς κιβωτοῦ καὶ ἐπιθήσεις κάλυμμα καταπετάσματος ἐπὶ τὴν θύραν τῆς σκηνῆς τοῦ μαρτυρίου

And you shall place the golden altar, for burning incense, before the ark, and you shall put a covering of a veil over the door of the tent of meeting.

Continuation of the command (golden altar and door-screen)

καὶ θήσεις

The command sets the golden altar of incense before the ark (i.e., before the veil that screens it) and hangs the screen at the tent's entrance. The articular infinitive εἰς τὸ θυμιᾶν ('for burning incense') states the altar's purpose; the door-screen (κάλυμμα καταπετάσματος) marks the outer threshold, parallel to the inner veil of v. 3.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καί: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

θήσεις

you shall place

Fut Act Indic 2 Sg · τίθημι

main verb (imperative future)

→ directive future (command)

τίθημι: 'put / place'; the recurring command-verb for positioning the holy objects (cf. vv. 3, 6); fulfilled by ἔθηκεν at v. 26.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσιαστήριον

altar

Accusative

direct object of θήσεις

→ object specification

θυσιαστήριον: 'altar'; an LXX coinage (from θυσιάζω) reserved largely for legitimate Israelite altars, rendering תֻּזָּבֵחַ; qualified here as τὸ χρυσοῦν, the golden altar of incense (Exod 30:1–10), distinct from the bronze altar of burnt offering (vv. 6, 29).

τὸ

the

Accusative

article (with attributive adjective)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

χρυσοῦν

golden

Accusative

attributive adjective (modifying θυσιαστήριον)

→ object specification

χρυσοῦς: 'made of gold'; renders בָּזָהָב; distinguishes the gold incense-altar of the holy place from the bronze sacrificial altar of the court.

εἰς

for

preposition + articular infinitive (purpose)

→ spatial or relational framing

εἰς + articular infinitive: a purpose construction, 'for the purpose of (burning incense)'; a common Koine/LXX idiom expressing function.

τὸ

the

Accusative

article (governing the infinitive θυμιάν)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυμιάν

to burn incense

Pres Act Inf · θυμιάω

articular infinitive (purpose: function of the altar)

→ imperfective infinitive (ongoing/customary action)

θυμιάω: 'burn incense / make smoke offering'; renders יִטְבֵּחַ; the articular infinitive defines the golden altar's purpose; fulfilled by ἐθυμιάσεν at v. 27.

ἐναντίον

before / in front of

improper preposition + genitive (position)

→ spatial or relational framing

ἐναντίον: 'before / opposite'; renders נִצְּחָה; locates the incense-altar directly before the ark (separated from it by the veil), fitting the close association of incense and the divine presence.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

κιβωτοῦ

ark

Genitive

genitive object of ἐναντίον

→ relational specification

κιβωτός: the ark again; the incense-altar's placement 'before the ark' underlines the orientation of the whole sanctuary toward the covenant presence.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπιθήσεις

you shall put / set

Fut Act Indic 2 Sg · ἐπιτίθῃμι

main verb (imperative future)

→ directive future (command)

ἐπιτίθῃμι: 'place upon / set'; here of hanging the entrance-screen over the doorway; the same verb is used for mounting the lamps (v. 4).

κάλυμμα

covering / screen

Accusative

direct object of ἐπιθήσεις

→ object specification

κάλυμμα: 'covering / veil'; renders כַּנָּפֹת (the entrance-screen); distinct from the inner καταπέτασμα but here defined by it (κάλυμμα καταπέτασματος, a screen of veil-cloth) — the outer hanging at the tent door.

καταπέτασματος

of a veil

Genitive

genitive of material/definition (modifying κάλυμμα)

→ relational specification

καταπέτασμα: 'curtain / veil'; the genitive describes the door-covering as made of the same veil-material; the LXX's doubling κάλυμμα καταπέτασματος renders the Hebrew כַּנָּפֹת כַּנָּפֹת (the screen of the doorway).

ἐπὶ

over / upon

preposition + accusative (position over)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (position over).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

θύραν

door / entrance

Accusative

accusative object of ἐπὶ (position: over the door')

→ object specification

θύρα: 'door / doorway / entrance'; renders כַּנָּפֹת; the entrance to the tent of meeting, the threshold between sacred interior and the court.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνῆς

tent

Genitive

genitive (the tent whose door is screened)

→ relational specification

σκηνή: the tabernacle/tent, here in the genitive phrase 'the door of the tent of meeting.'

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτυρίου

of meeting / of testimony

Genitive

genitive of definition (with σκηνῆς)

→ relational specification

μαρτύριον: completing the standard designation σκηνὴ τοῦ μαρτυρίου, 'tent of meeting / of the testimony.'

6 καὶ τὸ θυσιαστήριον τῶν καρπωμάτων θήσεις παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου

And the altar of the whole burnt offerings you shall place by the doors of the tent of meeting.

Continuation of the command (the bronze sacrificial altar)

καὶ τὸ θυσιαστήριον ... θήσεις

The object is fronted for emphasis (τὸ θυσιαστήριον τῶν καρπωμάτων before the verb θήσεις), marking the transition from the holy place to the court. This is the bronze altar of burnt offering, set outside by the tent door, where the daily sacrifices were made; its placement is narrated at v. 29.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ

the

Accusative

article (with fronted object)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσιαστήριον

altar

Accusative

direct object of θήσεις (fronted for emphasis)

→ object specification

θυσιαστήριον: here the altar of burnt offering, the great bronze altar of the court (Exod 27:1–8), as distinct from the golden incense-altar of v. 5.

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

καρπωμάτων

of the whole burnt offerings

Genitive

genitive of definition (the altar characterized by the offerings)

→ relational specification

κάρπωμα: 'burnt offering / that which is offered up'; an LXX term (from καρπώ, 'offer as fruit/burnt sacrifice') rendering הָזֶבֶח; τὸ θυσιαστήριον τῶν καρπωμάτων = the altar on which whole burnt offerings ascend in smoke; the phrase recurs at vv. 10 and 29.

θήσεις

you shall place

Fut Act Indic 2 Sg · τίθημι

main verb (imperative future, post-posed after fronted object)

→ directive future (command)

τίθημι: 'put / place'; here following its object for emphasis; fulfilled by ἔθηκεν at v. 29.

παρὰ

by / beside

preposition + accusative (position: 'by the doors')

→ spatial or relational framing

παρὰ + acc.: 'beside / by / near'; locates the bronze altar just outside the tent entrance, in the courtyard.

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

θύρας

doors / entrance

Accusative

accusative object of παρά

→ object specification

θύρα (pl. θύρας): 'door / entrance'; the plural may render the Hebrew פתח idiomatically; the altar stands at the threshold of the tent of meeting.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνῆς

tent

Genitive

genitive (the tent whose doors are meant)

→ relational specification

σκηνή: the tabernacle; here genitive in the phrase 'the doors of the tent of meeting.'

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτυρίου

of meeting / of testimony

Genitive

genitive of definition (with σκηνῆς)

→ relational specification

μαρτύριον: completing σκηνή τοῦ μαρτυρίου, 'tent of meeting.'

8 καὶ περιθήσεις τὴν σκηνὴν καὶ πάντα τὰ αὐτῆς ἀγιάσεις κύκλῳ

And you shall set up the court around the tabernacle, and you shall consecrate all that belongs to it round about.

Continuation of the command (the surrounding court and consecration)

καὶ περιθήσεις

The command encloses the sanctuary with its court (the verb περιτίθημι, 'set around') and extends consecration to everything pertaining to it, κύκλῳ ('all around'). The note that all is to be made holy 'round about' anticipates the consecration-acts of vv. 9–11 (vv. 9–10 in this Greek).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

περιθήσεις

you shall set around / enclose

Fut Act Indic 2 Sg · περιτίθῃμι

main verb (imperative future)

→ directive future (command)

περιτίθῃμι: 'place around / set round / enclose'; the compound περι- ('around') yields the sense of erecting the surrounding court; renders the Hebrew of setting up the hangings of the courtyard around the tabernacle; fulfilled by ἔστησεν τὴν αὐλήν at v. 33.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνὴν

tabernacle

Accusative

direct object of περιθήσεις (that which is enclosed)

→ object specification

σκηνή: the tabernacle, here the object around which the court is to be set.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πάντα

all

Accusative

substantival adjective (object of ἀγιάσεις: 'all things')

→ object specification

πᾶς: 'all / everything'; the neuter plural πάντα with the following τὰ αὐτῆς denotes everything belonging to the tabernacle — its furnishings and appurtenances.

τὰ

the things

Accusative

article (substantivizing the possessive phrase)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

αὐτῆς

of it / belonging to it

Genitive

genitive of possession (substantivized: 'all that is hers/its')

→ relational specification

αὐτῆς: 'it'; the phrase πάντα τὰ αὐτῆς is an elliptical idiom, 'all the things of it' = everything belonging to the tabernacle; the article + genitive without an expressed noun is a compact Greek possessive.

ἀγιάσεις

you shall consecrate

Fut Act Indic 2 Sg · ἀγιάζω

main verb (imperative future)

→ directive future (command)

ἀγιάζω: 'make holy / consecrate / set apart'; renders שׁדַּק (Piel of שׁדַּק); the key cultic verb of the chapter (vv. 9, 10, 13), transferring objects and persons from common to sacred status; here applied to the whole sanctuary precinct.

κύκλω

round about

Dative

adverbial dative (spatial: 'all around')

→ sphere or reference

κύκλος (dat. κύκλω used adverbially): 'in a circle / round about'; renders כִּיבִּי; here it conveys the comprehensive, encircling scope of the consecration — nothing in the precinct is left common.

9 καὶ λήμψη τὸ ἔλαιον τοῦ χρίσματος καὶ χρίσεις τὴν σκηνὴν καὶ πάντα τὰ ἐν αὐτῇ καὶ ἀγιάσεις αὐτὴν καὶ πάντα τὰ σκεύη αὐτῆς καὶ ἔσται ἁγία

And you shall take the oil of anointing, and you shall anoint the tabernacle and all that is in it, and you shall consecrate it and all its vessels, and it shall be holy.

Continuation of the command (anointing and consecrating the tabernacle)

καὶ λήμψη

The command details the consecration: take the anointing oil, anoint the tabernacle and all within, consecrate it and its vessels; the result-clause καὶ ἔσται ἁγία ('and it shall be holy') states the effect of the rite. The future λήμψη (middle of λαμβάνω) and the consecration-verbs continue the directive chain.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

λήμψῃ
you shall take

Fut Mid Indic 2 Sg · λαμβάνω

main verb (imperative future, middle)

→ directive future (command)

λαμβάνω: 'take / receive'; renders ἡλῆψ; the Koine future middle λήμψῃ (with intrusive μ) is the regular LXX form; here Moses is to take up the anointing oil to perform the consecration.

τὸ
the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἔλαιον
oil

Accusative

direct object of λήμψῃ

→ object specification

ἔλαιον: 'olive oil'; renders ἡλῆψ; the holy anointing oil compounded according to Exod 30:22–33, the medium of consecration for sanctuary, priests, and kings.

τοῦ
the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

χρίσματος
of anointing

Genitive

genitive of definition (the oil used for anointing)

→ relational specification

χρῖσμα: 'anointing / unguent'; renders ἡλῆψ; cognate with χρίω ('anoint') and χριστός ('anointed one'); τὸ ἔλαιον τοῦ χρίσματος = 'the anointing oil'; the same root yields the messianic vocabulary of the NT (1 John 2:20, 27 χρῖσμα).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

χρίσεις
you shall anoint

Fut Act Indic 2 Sg · χρίω

main verb (imperative future)

→ directive future (command)

χρίω: 'anoint / smear (with oil)'; renders ἡλῆψ; the verb behind χριστός; here the tabernacle itself is anointed, sanctifying the structure as YHWH's dwelling; recurs of Aaron at v. 13.

τήν
the

Accusative

article

→ noun-phrase marking

τήν: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνὴν
tabernacle

Accusative

direct object of χρίσεις

→ object specification

σκηνή: the tabernacle, object of the anointing.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πάντα
all

Accusative

substantival adjective (object: 'all the things')

→ object specification

πᾶς: 'all'; neuter plural with the following τὰ ἐν αὐτῇ, 'all the things in it.'

τὰ

the things

Accusative

article (substantivizing the prepositional phrase)

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

αὐτῇ

it

Dative

dative object of ἐν (locative: 'in it')

→ participant reference or interest

αὐτός: 'it'; refers to the tabernacle; τὰ ἐν αὐτῇ = 'the things in it', the interior furnishings to be anointed along with the structure.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀγιάσεις

you shall consecrate

Fut Act Indic 2 Sg · ἀγιάζω

main verb (imperative future)

→ directive future (command)

ἀγιάζω: 'consecrate / make holy'; the consecration follows the anointing as its effect; renders שְׁמַח.

αὐτήν

it

Accusative

direct object of ἀγιάσεις (the tabernacle)

→ participant reference

αὐτός: the feminine αὐτήν refers to the tabernacle (σκηνή), the object consecrated.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πάντα

all

Accusative

attributive adjective (modifying σκεύη)

→ object specification

πᾶς: 'all'; with τὰ σκεύη, 'all its vessels.'

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

σκεύη

vessels / utensils

Accusative

direct object (second object of ἀγιάσεις)

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement / utensil'; renders כֵּלִים; the cultic equipment of the tabernacle, all consecrated together with the structure.

αὐτῆς

its

Genitive

genitive of possession (of the tabernacle)

→ relational specification

αὐτός: 'its'; the vessels belonging to the tabernacle.

καὶ

and

coordinate conjunction (introducing result)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (result clause: consequence of the consecration)

→ predictive future (resultant state)

εἰμί (fut. ἔσται): 'be'; the result-statement καὶ ἔσται ἁγία ('and it shall be holy') declares the effect of anointing and consecration — the tabernacle becomes holy, set apart for YHWH's presence.

ἁγία

holy

Nominative

predicate adjective (with ἔσται: 'shall be holy')

→ participant prominence

ἅγιος: 'holy / set apart'; renders / שָׁדֵד; the feminine ἁγία agrees with σκηνή; the resultant holiness is the goal of the whole consecration rite.

10 καὶ χρίσεις τὸ θυσιαστήριον τῶν καρπωμάτων καὶ πάντα αὐτοῦ τὰ σκεύη καὶ ἀγιάσεις τὸ θυσιαστήριον καὶ ἔσται τὸ θυσιαστήριον ἅγιον τῶν ἁγίων

And you shall anoint the altar of the whole burnt offerings and all its vessels, and you shall consecrate the altar, and the altar shall be most holy.

Continuation of the command (consecration of the bronze altar)

καὶ χρίσεις

The consecration of v. 9 is now applied specifically to the altar of burnt offering and its vessels; the result-clause escalates from 'holy' (ἁγία, v. 9) to the superlative ἅγιον τῶν ἁγίων ('most holy / holy of holies'), the highest grade of sanctity. The threefold repetition of θυσιαστήριον is a Hebraizing emphasis.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

χρίσεις

you shall anoint

Fut Act Indic 2 Sg · χρίω

main verb (imperative future)

→ directive future (command)

χρίω: 'anoint'; the altar of burnt offering is anointed as the tabernacle was (v. 9), incorporating it into the sphere of the holy.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσιαστήριον

altar

Accusative

direct object of χρίσεις

→ object specification

θυσιαστήριον: the altar of burnt offering (cf. v. 6), here anointed and consecrated.

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

καρπωμάτων

of the whole burnt offerings

Genitive

genitive of definition (with θυσιαστήριον)

→ relational specification

κάρπωμα: 'burnt offering'; defining the altar as that of the whole burnt offerings (ἡλό); cf. vv. 6, 29.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πάντα

all

Accusative

attributive adjective (modifying τὰ σκεύη)

→ object specification

πᾶς: 'all'; with τὰ σκεύη, 'all its vessels.'

αὐτοῦ

its

Genitive

genitive of possession (of the altar)

→ relational specification

αὐτός: 'its'; the masculine/neuter αὐτοῦ refers to the altar (θυσιαστήριον), whose utensils are anointed with it.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

σκεύη

vessels / utensils

Accusative

direct object (second object of χρήσεις)

→ object specification

σκεῦος (pl. σκεύη): 'vessel / implement'; the altar's service-utensils (pans, shovels, basins, forks, firepans of Exod 27:3), anointed with the altar.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀγιάσεις

you shall consecrate

Fut Act Indic 2 Sg · ἀγιάζω

main verb (imperative future)

→ directive future (command)

ἀγιάζω: 'consecrate / make holy'; renders ὡς; the consecration completes the altar's transfer to sacred status.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσιαστήριον

altar

Accusative

direct object of ἀγιάσεις (resumptive repetition)

→ object specification

θυσιαστήριον: the altar named again (rather than pronominalized), a Hebraizing repetition that builds to the climactic predicate.

καὶ

and

coordinate conjunction (introducing result)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (result clause)

→ predictive future (resultant state)

εἰμί (fut. ἔσται): 'be'; the result-clause declares the altar's resultant grade of holiness.

τὸ

the

Nominative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσιαστήριον

altar

Nominative

subject of ἔσται (third occurrence)

→ participant prominence

θυσιαστήριον: the altar as subject of the result-statement; the threefold naming within one verse stresses the altar's centrality to the court's sacrificial worship.

ἅγιον

holy

Nominative

predicate adjective (with τῶν ἁγίων: superlative phrase)

→ participant prominence

ἅγιος: 'holy'; the neuter ἅγιον agrees with θυσιαστήριον.

τῶν

of the

Genitive

article (partitive/superlative genitive)

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

ἁγίων

holy things / most holy

Genitive

genitive of comparison (Hebraizing superlative: 'holy of holies')

→ relational specification

ἅγιος: the construction ἅγιον τῶν ἁγίων ('holy of holies') renders the Hebrew superlative יְהוָה יְהוָה ('most holy'); the genitive-of-the-superlative is a Hebraism; this is the highest grade of sanctity, marking the altar as supremely set apart.

12 καὶ προσάξεις Ααρων καὶ τοὺς υἱοὺς αὐτοῦ ἐπὶ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου καὶ λούσεις αὐτοὺς ὕδατι

And you shall bring Aaron and his sons to the doors of the tent of meeting, and you shall wash them with water.

New sub-unit of the command (the ordination of the priests) καὶ προσάξεις

The command pivots from sanctuary to priesthood (vv. 12–15). Moses is to bring (προσάγω, the technical verb for presenting persons/offerings at the sanctuary) Aaron and his sons to the tent door and wash them with water — the rite of priestly cleansing that opens the ordination (cf. Exod 29:4; Lev 8:6).

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

προσάξεις

you shall bring near

Fut Act Indic 2 Sg · προσάγω

main verb (imperative future)

→ directive future (command)

προσάγω: 'bring near / present / lead to'; renders יִקְרִיב (Hiphil of קָרַב); a technical cultic verb for presenting persons or offerings before the LORD; here Moses formally presents the priests-to-be at the sanctuary door; recurs at v. 14.

Ααρων

Aaron

direct object of προσάξεις (indeclinable proper noun)

→ participant identification

Ααρων: transliteration of Hebrew אֶהְרֹן; indeclinable in the LXX (form unchanged across cases); Moses' brother, designated high priest, the head of the consecrated priestly line.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱοὺς

sons

Accusative

direct object of προσάξεις (coordinate with Ααρων)

→ object specification

υἱός: 'son'; renders בָּנָי; Aaron's sons (Nadab, Abihu, Eleazar, Ithamar, Exod 28:1) are presented with him for the priesthood.

αὐτοῦ

his

Genitive

genitive of possession (Aaron's sons)

→ relational specification

αὐτός: 'his'; refers to Aaron.

ἐπὶ

to / at

preposition + accusative (direction/place)

→ spatial or relational framing

ἐπὶ: meaning 'to'; here it marks the relation signaled by preposition + accusative (direction/place).

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

θύρας

doors / entrance

Accusative

accusative object of ἐπί (the place of presentation)

→ object specification

θύρα: 'door / entrance'; the door of the tent of meeting is the appointed place for priestly presentation and washing (cf. Exod 29:4).

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνῆς

tent

Genitive

genitive (the tent whose door is meant)

→ relational specification

σκηνή: the tabernacle, in the phrase 'the doors of the tent of meeting.'

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτυρίου

of meeting / of testimony

Genitive

genitive of definition (with σκηνῆς)

→ relational specification

μαρτύριον: completing σκηνή τοῦ μαρτυρίου, 'tent of meeting.'

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

λούσεις

you shall wash

Fut Act Indic 2 Sg · λούω

main verb (imperative future)

→ directive future (command)

λούω: 'wash / bathe (the whole body)'; renders ἧπ; distinct from νίπτω (wash a part); the full-body washing inaugurates priestly consecration (Exod 29:4; Lev 8:6); the verb informs the NT theology of baptismal washing (cf. λουτρόν, Eph 5:26; Titus 3:5; Heb 10:22).

αὐτοὺς

them

Accusative

direct object of λούσεις (Aaron and his sons)

→ participant reference

αὐτός: 'them'; the priests-to-be, washed in preparation for clothing and anointing.

ὕδατι

with water

Dative

dative of instrument/means

→ sphere or reference

ὕδωρ: 'water'; renders מִיָּמָה; the dative of means; the water of the laver (cf. Exod 30:18–21) is the cleansing medium of the ordination rite.

13 καὶ ἐνδύσεις Ααρων τὰς στολὰς τὰς ἁγίας καὶ χρίσεις αὐτὸν καὶ ἀγιάσεις αὐτόν καὶ ἱερατεύσει μοι

And you shall clothe Aaron with the holy vestments, and you shall anoint him and consecrate him, and he shall serve me as priest.

Continuation of the command (vesting, anointing, consecration of Aaron)

καὶ ἐνδύσεις

Three consecration-acts are commanded for Aaron — vesting (ἐνδύσεις), anointing (χρίσεις), consecration (ἀγιάσεις) — followed by the purpose/result καὶ ἱερατεύσει μοι ('and he shall serve me as priest'). The first-person μοι marks the priesthood as service rendered to YHWH himself.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐνδύσεις

you shall clothe

Fut Act Indic 2 Sg · ἐνδύω

main verb (imperative future)

→ directive future (command)

ἐνδύω: 'clothe / put on'; renders שִׁבְּחָה; the investiture with the holy garments is a constitutive act of priestly consecration (Exod 28; 29:5–6); the verb underlies the NT figure of 'putting on' Christ (Gal 3:27 ἐνεδύσασθε).

Ααρων

Aaron

direct object of ἐνδύσεις (indeclinable proper noun)

→ participant identification

Ααρων: indeclinable; the one vested in the holy garments as high priest.

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

στολὰς

vestments / robes

Accusative

accusative of thing (double accusative with ἐνδύσεις; clothe X with Y)

→ object specification

στολή: 'robe / vestment / festal garment'; renders תָּבַשְׂתִּי / תָּבַשְׂתִּי; the priestly στολαὶ ἅγιοι are the special holy garments of Exod 28; στολή carries connotations of dignity and office (cf. the 'best robe' of Luke 15:22; the white στολαί of Rev 6:11; 7:9).

τὰς

the

Accusative

article (attributive position)

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἁγίας

holy

Accusative

attributive adjective (modifying στολὰς)

→ object specification

ἅγιος: 'holy / sacred'; the garments are 'holy' because consecrated for sanctuary service; the attributive repetition τὰς στολὰς τὰς ἁγίας is the standard Greek second-attributive position.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

χρίσεις

you shall anoint

Fut Act Indic 2 Sg · χρίω

main verb (imperative future)

→ directive future (command)

χρίω: 'anoint'; Aaron is anointed with the holy oil as the tabernacle was (v. 9); the anointing of the high priest (Exod 29:7; Lev 8:12) makes him χριστός κυρίου ('the LORD's anointed', cf. Lev 4:5), a title-type later focused on the Messiah.

αὐτόν

him

Accusative

direct object of χρίσεις (Aaron)

→ participant reference

αὐτός: 'him'; Aaron.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀγιάσεις

you shall consecrate

Fut Act Indic 2 Sg · ἀγιάζω

main verb (imperative future)

→ directive future (command)

ἀγιάζω: 'consecrate / make holy'; applied to Aaron, setting him apart for priestly service; the same verb sanctified the sanctuary (vv. 9–10), uniting priest and place in one sphere of holiness.

αὐτόν

him

Accusative

direct object of ἀγιάσεις (Aaron)

→ participant reference

αὐτός: 'him'; Aaron, consecrated to the priesthood.

καὶ

and

coordinate conjunction (introducing result/purpose)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἱερατεύσει

he shall serve as priest

Fut Act Indic 3 Sg · ἱερατεύω

main verb (result/purpose: the goal of the consecration)

→ predictive future (resultant office)

ἱερατεύω: 'serve as priest / perform priestly office'; renders כָּהֵן (Piel of כָּהַן); the verb states the purpose of the whole rite — Aaron's vesting, anointing, and consecration qualify him to officiate; the same verb describes Zechariah's priestly service in Luke 1:8.

μοι

to me / for me

Dative

dative of advantage/reference (the one served)

→ participant reference or interest

ἐγώ (dat. μοι): 'to/for me'; the first-person dative (YHWH speaking) defines the priesthood as service rendered directly to the LORD — Aaron is priest 'to me', mediating between YHWH and Israel.

14 καὶ τοὺς υἱοὺς αὐτοῦ προσάξεις καὶ ἐνδύσεις αὐτοὺς χιτῶνας

And his sons you shall bring near, and you shall clothe them with tunics.

Continuation of the command (ordination of Aaron's sons)

καὶ τοὺς υἱοὺς αὐτοῦ προσάξεις

The fronted object τοὺς υἱοὺς αὐτοῦ ('his sons') shifts focus from Aaron to the wider priestly line. They too are presented (προσάξεις) and vested, though with simpler garments — χιτῶνες ('tunics') rather than the high-priestly στολαὶ ἅγαι of v. 13, marking the gradation between high priest and ordinary priests.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοὺς
the

Accusative

article (with fronted object)

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱοὺς
sons

Accusative

direct object of προσάξεις (fronted for emphasis)

→ object specification

υἱός: 'son'; Aaron's sons, the ordinary priests, presented after their father.

αὐτοῦ
his

Genitive

genitive of possession (Aaron's sons)

→ relational specification

αὐτός: 'his'; refers to Aaron.

προσάξεις

you shall bring near

Fut Act Indic 2 Sg · προσάγω

main verb (imperative future, post-posed after fronted object)

→ directive future (command)

προσάγω: 'bring near / present'; the same technical presentation-verb as v. 12, now applied to the sons.

καὶ
and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐνδύσεις

you shall clothe

Fut Act Indic 2 Sg · ἐνδύω

main verb (imperative future)

→ directive future (command)

ἐνδύω: 'clothe'; the sons are vested as Aaron was (v. 13), but with χιτῶνες, marking their lesser rank.

αὐτοὺς

them

Accusative

direct object of ἐνδύσεις (Aaron's sons)

→ participant reference

αὐτός: 'them'; the sons of Aaron.

χιτώνας

tunics

Accusative

*accusative of thing (double accusative with
ἐνδύσεις: clothe them with tunics)*

→ object specification

χιτών: 'tunic / undergarment'; renders
תַּחֲשִׁיטִּי; the basic priestly linen tunic (Exod
28:40; 29:8); that the sons receive χιτώνες
while Aaron receives the full στολαὶ ἅγιοι
signals the hierarchical distinction within
the priesthood; the seamless χιτών of John
19:23 echoes this priestly garment.

15 καὶ ἀλείψεις αὐτούς ὃν τρόπον ἤλειψας τὸν πατέρα αὐτῶν καὶ ἱερατεύσουσίν μοι καὶ ἔσται ὥστε εἶναι
αὐτοῖς χρῖσμα ἱερατείας εἰς τὸν αἰῶνα εἰς τὰς γενεὰς αὐτῶν

And you shall anoint them in the same way you anointed their father, and they shall serve me as
priests; and it shall be that their anointing is for them a priesthood forever throughout their
generations.

Conclusion of the priestly-consecration command (perpetual ordinance) καὶ ἀλείψεις

The sons' anointing is made parallel to Aaron's (ὃν τρόπον ἤλειψας τὸν πατέρα αὐτῶν). The closing
result-clause grounds a perpetual priesthood: the anointing constitutes χρῖσμα ἱερατείας εἰς τὸν αἰῶνα
εἰς τὰς γενεὰς αὐτῶν ('an anointing of priesthood forever throughout their generations'), the formula
of a lasting cultic institution. This closes the command-section (vv. 1–15).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἀλείψεις

you shall anoint

Fut Act Indic 2 Sg · ἀλείφω

main verb (imperative future)

→ directive future (command)

ἀλείφω: 'anoint / smear (with oil)'; renders $\eta\psi\eta$ here; the LXX varies between $\chi\rho\acute{\iota}\omega$ (vv. 9, 10, 13) and ἀλείφω for the same act — ἀλείφω being the more general 'rub with oil', $\chi\rho\acute{\iota}\omega$ the more culturally loaded term; their interchange here is stylistic.

αὐτούς

them

Accusative

direct object of ἀλείψεις (Aaron's sons)

→ participant reference

αὐτός: 'them!'; the sons of Aaron.

ὃν

which

Accusative

relative pronoun (with τρόπον: 'in the manner which')

→ participant reference

ὃς: relative pronoun; ὃν τρόπον is an adverbial-accusative idiom, 'in the manner that / just as.'

τρόπον

manner / way

Accusative

adverbial accusative (manner: 'in the way that')

→ object specification

τρόπος: 'manner / way'; ὃν τρόπον = 'in the same way as', a standard LXX comparative idiom (cf. its refrain use in vv. 19, 21, 23, 25); here it equates the sons' anointing with Aaron's.

ἠλειψας

you anointed

Aor Act Indic 2 Sg · ἀλείφω

verb of comparative clause (referring back to Aaron's anointing in v. 13)

→ constative aorist (the completed anointing of Aaron)

ἀλείφω (aor.): 'anointed!'; the aorist views Aaron's anointing as an accomplished act, the pattern for the sons.

τόν

the

Accusative

article

→ noun-phrase marking

τόν: Greek article marking definiteness and the role of the accompanying noun phrase.

πατέρα

father

Accusative

direct object of ἠλειψας (= Aaron)

→ object specification

πατήρ: 'father!'; renders $\alpha\beta$; 'their father' = Aaron; the term frames the priesthood as a hereditary line descending from Aaron through his sons.

αὐτῶν

their

Genitive

genitive of possession (the sons' father)

→ relational specification

αὐτός: 'their!'; the sons'.

καὶ

and

coordinate conjunction (introducing result)

→ discourse linkage or contrast

καὶ: meaning 'and!'; conjunction or particle linking this unit with the surrounding discourse.

ἱερατεύουσιν

they shall serve as priests

Fut Act Indic 3 Pl · ἱερατεύω

main verb (result: the purpose of the anointing)

→ predictive future (resultant office)

ἱερατεύω: 'serve as priest!'; the plural matches the sons (cf. the singular ἱερατεύσει of Aaron, v. 13); the anointing qualifies the whole line to officiate.

μοι

to me

Dative

dative of advantage/reference (YHWH as the one served)

→ participant reference or interest

ἐγώ (dat. μοι): 'to/for me!'; as in v. 13, the priesthood is service to YHWH himself.

καὶ

and

coordinate conjunction (introducing the
perpetuity-clause)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle
linking this unit with the surrounding
discourse.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἰμί

main verb (introducing a ὥστε result-clause)

→ predictive future (the enduring institution)

εἰμί (fut. ἔσται): 'be'; here introducing a
consequence — 'and it shall be (so as) that
...' — a slightly redundant LXX construction
rendering the Hebrew הָיָה (the
perpetuity formula).

ὥστε

so as / so that

conjunction + infinitive (result/consequence)

→ discourse linkage or contrast

ὥστε: 'so that / so as to'; with the infinitive
εἶναι it forms a result-clause expressing the
abiding consequence of the anointing.

εἶναι

to be

Pres Act Inf · εἰμί

infinitive of result (with ὥστε)

→ imperfective infinitive (continuing state)

εἶναι (inf. εἶναι): 'to be'; the result-infinitive
states what the anointing permanently is
for the priestly line.

αὐτοῖς

for them

Dative

dative of advantage (the beneficiaries: the
priests)

→ participant reference or interest

αὐτός (dat. pl.): 'for them'; the priestly line
for whom the anointing constitutes a
perpetual office.

χρῖσμα

anointing

Nominative

predicate nominative (subject of εἶναι)

→ participant prominence

χρῖμα: 'anointing'; renders הַשֶּׁמֶן; here
the anointing itself, as an institution,
becomes the standing token of the
priesthood — χρῖμα ἱερατείας, 'an
anointing of priesthood.'

ἱερατείας

of priesthood

Genitive

genitive of definition (the anointing that
constitutes priesthood)

→ relational specification

ἱερατεία: 'priesthood / priestly office';
renders הַקִּיָּץ; cf. Luke 1:9 (Zechariah's
priestly service) and Heb 7:5 (the Levitical
ἱερατεία); the genitive defines the
anointing as conferring priestly status.

εἰς

for / unto

preposition + accusative (extent of time)

→ spatial or relational framing

εἰς: meaning 'for'; here it marks the
relation signaled by preposition +
accusative (extent of time).

τὸν

the

Accusative

article

→ noun-phrase marking

τὸν: Greek article marking definiteness and
the role of the accompanying noun phrase.

αἰῶνα

age / forever

Accusative

accusative object of εἰς (temporal extent:
'forever')

→ object specification

αἰών: 'age / eternity'; εἰς τὸν αἰῶνα
renders עַלְמָיָהּ ('forever / for all time'); the
perpetuity-formula marks the Aaronic
priesthood as a permanent institution — a
permanence the NT presents as
transcended in the eternal priesthood of
Christ (Heb 7:24).

εἰς

throughout / unto

preposition + accusative (temporal extent,
restated)

→ spatial or relational framing

εἰς: meaning 'throughout'; here it marks
the relation signaled by preposition +
accusative (temporal extent, restated).

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: Greek article marking definiteness and
the role of the accompanying noun phrase.

γενεάς

generations

Accusative

accusative object of εἰς (temporal extent)

→ object specification

γενεά: 'generation'; εἰς τὰς γενεάς αὐτῶν renders ׀ַרְרָל ('throughout their generations'), a standard P-source perpetuity formula reinforcing εἰς τὸν αἰῶνα; the doubled expression underscores the unbroken hereditary succession of the priesthood.

αὐτῶν

their

Genitive

genitive of possession (the priests' generations)

→ relational specification

αὐτός: 'their'; the generations of Aaron's descendants.

16 καὶ ἐποίησεν Μωσῆς πάντα ὅσα ἐνετείλατο αὐτῷ κύριος οὕτως ἐποίησεν

And Moses did everything that the LORD commanded him; so he did.

Narrative pivot: summary statement of obedience (command → execution)

καὶ ἐποίησεν Μωσῆς

v. 16 is the hinge of the chapter, turning from divine command (vv. 1–15) to narrated fulfilment (vv. 16–33). The summary πάντα ὅσα ἐνετείλατο αὐτῷ κύριος ('all that the LORD commanded him') with the emphatic οὕτως ἐποίησεν ('so he did') stamps the whole of what follows as exact obedience — the inclusio that frames the tabernacle-building (cf. 39:43).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐποίησεν

did / made

Aor Act Indic 3 Sg · ποιέω

main verb (narrative: Moses' compliance)

→ constative aorist (summary of the completed obedience)

ποιέω: 'do / make'; renders Πῶ; the summary verb of obedience; its repetition (ἐποίησεν ... ἐποίησεν) brackets the verse, an emphatic Hebraizing inclusio underlining that Moses did exactly as commanded.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: the obedient agent; the narrative now follows him through each act of erection (vv. 17–33).

πάντα

all

Accusative

substantival adjective (object of ἐποίησεν: 'all things')

→ object specification

πᾶς: 'all / everything'; the totality of the divine instructions, nothing omitted.

ὅσα

as much as / whatever

Accusative

relative pronoun (introducing the content of πάντα)

→ participant reference

ὅσος: 'as much/many as'; πάντα ὅσα ('all that') is a standard LXX correlative for comprehensive scope; it embraces every command of vv. 1–15.

ἐνετείλατο

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of relative clause (the divine command)

→ constative aorist (the completed act of commanding)

ἐντέλλομαι: 'command / charge / enjoin'; renders תִּצַּח (Piel of תָּצַח); a deponent middle; the standard verb for divine commands; its near-synonym συντάσσω carries the refrain in vv. 19, 21, 23, 25.

αὐτῷ

him

Dative

dative indirect object (the one commanded: Moses)

→ participant reference or interest

αὐτός: 'him'; Moses, the recipient of the command.

κύριος

LORD

Nominative

subject of ἐνετείλατο

→ participant prominence

κύριος: the Tetragrammaton יהוה; the divine commander whose word Moses fulfils.

οὕτως

so / thus

adverb of manner (emphatic, resuming the obedience)

→ adverbial qualification

οὕτως: 'thus / in this way'; renders יַכֵּן; the emphatic οὕτως ἐποίησεν ('so he did') is the formulaic seal of exact compliance, recurring throughout the construction account (cf. Exod 39:32, 43).

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (emphatic restatement closing the inclusio)

→ constative aorist (the completed obedience, restated)

ποιέω: the repeated ἐποίησεν closes the verse-frame; the doubling has no equivalent in normal Greek idiom but mirrors the Hebrew emphatic restatement, sealing the theme of perfect obedience.

17 καὶ ἐγένετο ἐν τῷ μηνὶ τῷ πρώτῳ τῷ δευτέρῳ ἔτει ἐκπορευομένων αὐτῶν ἐξ Αἰγύπτου νουμηνία ἐστάθη ἡ σκηνή

And it came to pass in the first month, in the second year as they were going out from Egypt, at the new moon, the tabernacle was set up.

Narrative time-setting (dating the erection)

καὶ ἐγένετο

The temporal formula καὶ ἐγένετο (= יָהָיָה) opens the dated notice of the actual erection, exactly matching the command of v. 2: the first month, the new-moon day, now specified as the second year of the exodus. The passive ἐστάθη ('was set up') states the event the rest of the chapter narrates in detail.

καὶ

and

narrative conjunction (with ἐγένετο: temporal formula)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal-narrative formula introducing a dated event)

→ constative aorist (narrative onset)

γίνομαι: 'become / happen / come to pass'; καὶ ἐγένετο renders יָהִי, the classic LXX narrative time-marker introducing a dated or sequenced event; here it heads the erection-notice.

ἐν

in

preposition + dative (temporal)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal).

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

μηνί

month

Dative

dative of time (locative-temporal)

→ sphere or reference

μήν: 'month'; the first month (Nisan), as commanded in v. 2.

τῷ

the

Dative

article

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

πρώτῳ

first

Dative

attributive adjective (modifying μηνί)

→ sphere or reference

πρώτος: 'first'; 'the first month' matches the command of v. 2, anchoring the erection to the cultic new year.

τῷ

the

Dative

article (with ἔτει)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

δευτέρῳ

second

Dative

attributive adjective (modifying ἔτει)

→ sphere or reference

δεύτερος: 'second'; 'the second year' (after the exodus); the tabernacle is erected almost exactly one year after the departure from Egypt, on the anniversary of the redemptive new year.

ἔτει

year

Dative

dative of time (the year of erection)

→ sphere or reference

ἔτος: 'year'; renders יָדָשׁ; the dating in the second year coordinates with Num 7:1; 9:1, locating the tabernacle's completion within the wilderness chronology.

ἐκπορευομένων

going out / departing

Pres Mid Ptcp Gen Pl Masc · ἐκπορεύομαι

genitive absolute (temporal: 'as they were going out')

→ imperfective participle (action coincident with the dating-frame)

ἐκπορεύομαι: 'go out / proceed from'; renders נִצְּ; the genitive absolute ἐκπορευομένων αὐτῶν ἐξ Αἰγύπτου ('they having gone / as they went out from Egypt') reckons the date from the exodus event; the present participle frames the exodus as the ongoing reference-point of the wilderness year.

αὐτῶν

their / they

Genitive

genitive subject of the absolute participle (Israel)

→ relational specification

αὐτός: 'they'; the Israelites, whose departure from Egypt sets the chronological baseline.

ἐξ

out of / from

preposition + genitive (source)

→ spatial or relational framing

ἐξ: meaning 'out of'; here it marks the relation signaled by preposition + genitive (source).

Αἰγύπτου

Egypt

Genitive

genitive object of ἐξ (place of departure)

→ relational specification

Αἴγυπτος: standard LXX form of מִצְרַיִם; the land of bondage from which Israel went out, the event that dates the year.

νουμηνία

at the new moon

Dative

dative of time (the specific day of erection)

→ sphere or reference

νουμηνία: 'new moon / first of the month'; exactly matching the command of v. 2; the tabernacle is raised on the new-moon day of the first month, completing the calendrical correspondence between command and fulfilment.

ἐστάθη

was set up

Aor Pass Indic 3 Sg · ἵστημι

main verb (the dated event: the tabernacle's erection)

→ constative aorist passive (completed event)

ἵστημι (aor. pass. ἐστάθη): 'was set up / was made to stand'; the passive of the very verb commanded in v. 2 (στήσεις); the tabernacle 'was stood up' — the headline of the fulfilment narrative, which vv. 18–33 then unfold.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνή

tabernacle

Nominative

subject of ἐστάθη

→ participant prominence

σκηνή: the tabernacle, now standing — the structure whose detailed assembly follows.

18 καὶ ἔστησεν Μωσῆς τὴν σκηνὴν καὶ ἐπέθηκεν τὰς κεφαλίδας καὶ διενέβαλεν τοὺς μοχλοὺς καὶ ἔστησεν τοὺς στύλους

And Moses set up the tabernacle, and put on the capitals, and inserted the bars, and set up the pillars.

Narrative execution (the structural erection of the frame)

καὶ ἔστησεν Μωσῆς

The detailed obedience begins with the load-bearing structure: Moses raises the tabernacle, fixes the capitals, inserts the crossbars, and erects the pillars. The string of aorists (ἔστησεν, ἐπέθηκεν, διενέβαλεν, ἔστησεν) narrates the assembly step by step, fulfilling στήσεις of v. 2.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔστησεν

set up

Aor Act Indic 3 Sg · ἵστημι

main verb (Moses raises the tabernacle)

→ constative aorist (completed act)

ἵστημι (aor. act. ἔστησεν): 'set up / erect'; the transitive aorist fulfils the command στήσεις (v. 2); Moses himself raises the structure.

Μωσῆς

Moses

Nominative

subject

→ participant prominence

Μωσῆς: the agent of the erection throughout vv. 18–33.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνὴν

tabernacle

Accusative

direct object of ἔστησεν

→ object specification

σκηνή: the tabernacle, raised by Moses.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπέθηκεν

put on / set in place

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb (fixing the capitals)

→ constative aorist (completed act)

ἐπιτίθημι: 'place upon / set on'; here of fixing the capitals onto the frames; the verb recurs throughout the assembly (vv. 19, 25).

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

κεφαλίδας

capitals / chapters

Accusative

direct object of ἐπέθηκεν

→ object specification

κεφαλίς: 'small head / capital / knob'; a diminutive of κεφαλή; here the capitals (heads) of the frames or sockets of the tabernacle structure; the term is also used in the LXX for the 'roll/head' of a scroll (Ps 39:8 LXX, cited in Heb 10:7).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

διενέβαλεν

inserted / put through

Aor Act Indic 3 Sg · διεμβάλλω

main verb (inserting the bars)

→ constative aorist (completed act)

διεμβάλλω: 'thrust through / insert (through)'; a rare double-compound (διά + ἐν + βάλλω) precisely describing the threading of the crossbars through the rings/loops of the frames; renders the technical Hebrew of fitting the bars.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

μοχλούς

bars / crossbars

Accusative

direct object of διενέβαλεν

→ object specification

μοχλός: 'bar / bolt / crossbar'; renders **𐤇𐤓𐤕**; the horizontal bars that lock the upright frames of the tabernacle together (Exod 26:26–29).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔστησεν

set up

Aor Act Indic 3 Sg · ἵστημι

main verb (erecting the pillars)

→ constative aorist (completed act)

ἵστημι: 'set up / erect'; repeated for the pillars; the verb frames the verse (ἔστησεν ... ἔστησεν), bracketing the structural assembly.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

στύλους

pillars / posts

Accusative

direct object of ἔστησεν

→ object specification

στῦλος: 'pillar / column / post'; renders **תַּמָּז**; the upright posts supporting the hangings (Exod 26:32, 37; 27:10); the term is applied figuratively to church leaders (Gal 2:9) and to the overcomer (Rev 3:12).

19 καὶ ἐξέτεινεν τὰς αὐλαίας ἐπὶ τὴν σκηνὴν καὶ ἐπέθηκεν τὸ κατακάλυμμα τῆς σκηνῆς ἐπ' αὐτῆς ἄνωθεν καθὰ συνέταξεν κύριος τῷ Μωυσῇ

And he spread the curtains over the tabernacle, and put the covering of the tabernacle over it from above, just as the LORD had directed Moses.

Narrative execution (the tent-coverings) with the first obedience-refrain

καὶ ἐξέτεινεν

Moses spreads the curtains and lays the outer covering over the frame. The verse closes with the first occurrence of the chapter's signature refrain — καθὰ συνέταξεν κύριος τῷ Μωυσῇ ('just as the LORD directed Moses') — which will recur (in the variants ὃν τρόπον / καθάπερ συνέταξεν) at vv. 21, 23, 25, 27, scoring the whole execution as exact compliance.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐξέτεινεν

spread out / stretched

Aor Act Indic 3 Sg · ἐκτείνω

main verb (spreading the curtains)

→ constative aorist (completed act)

ἐκτείνω: 'stretch out / extend / spread'; renders תִּפְּחַ / שָׁרַף; the verb of stretching out the tent-curtains over the frame; the same verb describes Moses stretching out his hand/staff in the plague and sea narratives (Exod 7–14), here in a constructive rather than judicial register.

τὰς

the

Accusative

article

→ noun-phrase marking

τὰς: Greek article marking definiteness and the role of the accompanying noun phrase.

αὐλαίας

curtains

Accusative

direct object of ἐξέτεινεν

→ object specification

αὐλαία: 'curtain / hanging'; renders תִּכְיִי; the ten linen curtains forming the inner tent-cloth (Exod 26:1–6), spread over the wooden frame.

ἐπὶ

over

preposition + accusative (position over)

→ spatial or relational framing

ἐπὶ: meaning 'over'; here it marks the relation signaled by preposition + accusative (position over).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνὴν

tabernacle

Accusative

accusative object of ἐπὶ (the frame the curtains cover)

→ object specification

σκηνή: the tabernacle-frame, over which the curtains are spread.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπέθηκεν

put / laid on

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb (laying the outer covering)

→ constative aorist (completed act)

ἐπιτίθημι: 'place upon / lay over'; here of the outer covering laid over the curtains; the repeated ἐπιτίθημι throughout the chapter marks acts of covering and mounting.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

κατακάλυμμα

covering

Accusative

direct object of ἐπέθηκεν

→ object specification

κατακάλυμμα: 'covering / cover'; from κατακαλύπτω ('cover completely'); renders תִּכְכֹּם; the protective outer covering of the tent (Exod 26:14), laid over the curtains from above.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνῆς

of the tabernacle

Genitive

genitive of possession (the tabernacle's covering)

→ relational specification

σκηνή: the tabernacle, whose covering this is.

ἐπ'

over / upon

preposition + genitive (position, elided before vowel)

→ spatial or relational framing

ἐπ': meaning 'over'; here it marks the relation signaled by preposition + genitive (position, elided before vowel).

αὐτῆς

it

Genitive

genitive object of ἐπ' (the tabernacle/curtains)

→ relational specification

αὐτός: 'it'; refers to the tabernacle (or its curtains), over which the covering is laid.

ἄνωθεν

from above / on top

adverb of place (specifying position)

→ clausal contribution

ἄνωθεν: 'from above / on top'; renders הלְּמַלְּחָה; specifies that the covering goes over the top of the tent; the same adverb carries the Johannine double sense 'from above / anew' (John 3:3), though here purely spatial.

καθὰ

just as

comparative conjunction (introducing the obedience-refrain)

→ discourse linkage or contrast

καθά: 'just as / according as'; renders כַּאֲשֶׁר; introduces the obedience-refrain; the chapter varies the conjunction (καθά here; ὃν τρόπον vv. 21, 23, 25; καθάπερ v. 27) while keeping the formula constant.

συνέταξεν

directed / commanded

Aor Act Indic 3 Sg · συντάσσω

verb of the comparative clause (the divine command)

→ constative aorist (the completed prior command)

συντάσσω: 'arrange / order / direct'; renders כִּי־יִצְוֶה; in the refrain συνέταξεν κύριος τῷ Μωσῇ it is the standard execution-formula verb (synonym of ἐνετείλατο, v. 16); its repetition stamps each act as obedience to the prior divine instruction.

κύριος

LORD

Nominative

subject of συνέταξεν

→ participant prominence

κύριος: the Tetragrammaton; the source of the command Moses fulfils.

τῷ

the / to

Dative

article (with Μωσῇ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Μωσῇ

Moses

Dative

dative indirect object (the one commanded)

→ sphere or reference

Μωσῆς (dat. Μωσῇ): the recipient of the divine directive; the refrain τῷ Μωσῇ recurs verbatim at vv. 21, 23, 25, 27.

20 καὶ λαβὼν τὰ μαρτύρια ἐνέβαλεν εἰς τὴν κιβωτὸν καὶ ὑπέθηκεν τοὺς διωστῆρας ὑπὸ τὴν κιβωτὸν

And taking the testimony, he put it into the ark, and placed the carrying-poles under the ark.

Narrative execution (depositing the testimony in the ark) καὶ λαβὼν

The circumstantial participle λαβὼν ('having taken') subordinates the taking to the main act ἐνέβαλεν ('put in'). Moses deposits the testimony — the covenant tablets — into the ark and fits the carrying-poles, fulfilling the implied command of v. 3; the testimony is the heart of the sanctuary, the documentary basis of the covenant relationship.

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

λαβὼν

taking / having taken

Aor Act Ptcp Nom Sg Masc · λαμβάνω

circumstantial participle (antecedent action, agreeing with the subject Moses)

→ aorist participle (action prior to the main verb)

λαμβάνω (aor. ptcp.): 'take'; the participle λαβὼν subordinates the taking-up of the tablets to the main act of depositing them; a common LXX narrative construction.

τὰ
the

Accusative

article

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτύρια

testimony / testimonies

Accusative

direct object of λαβὼν

→ object specification

μαρτύριον (pl. τὰ μαρτύρια): 'testimony'; renders מַעֲדָוָה; the covenant tablets deposited in the ark (Exod 25:16, 21); the neuter plural here denotes the testimony-tablets collectively; it is from these that the ark and tent take the name 'of the testimony!'

ἐνέβαλεν

put in / placed in

Aor Act Indic 3 Sg · ἐμβάλλω

main verb (depositing the testimony)

→ constative aorist (completed act)

ἐμβάλλω: 'throw in / put into'; renders יָשָׁם (into); the compound ἐν- marks insertion into the ark; the deposit of the testimony makes the ark the locus of the covenant.

εἰς

into

preposition + accusative (direction into)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction into).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

κιβωτὸν

ark

Accusative

accusative object of εἰς (the container)

→ object specification

κιβωτός: the ark, into which the testimony is placed; it now holds the covenant tablets, fulfilling its purpose.

καὶ and <i>coordinate conjunction</i> → discourse linkage or contrast καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.	ὑπέθηκεν placed under / set beneath Aor Act Indic 3 Sg · ὑποτίθημι <i>main verb (fitting the poles)</i> → constative aorist (completed act) ὑποτίθημι: 'place under / set beneath'; the compound ὑπο- ('under') describes fitting the carrying-poles beneath/through the rings of the ark (Exod 25:13–15); the poles enable the ark's transport without touching it.	τοὺς the Accusative <i>article</i> → noun-phrase marking τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.	διωστήρας carrying-poles / bars Accusative <i>direct object of ὑπέθηκεν</i> → object specification διωστήρ: 'carrying-pole / bearing-bar'; from διωθέω ('thrust through'); renders ΤΞ; the poles threaded through the ark's rings for carrying it (Exod 25:13); distinct from the structural μοχλοί of v. 18.
ὑπὸ under <i>preposition + accusative (position under)</i> → spatial or relational framing ὑπὸ: meaning 'under'; here it marks the relation signaled by preposition + accusative (position under).	τὴν the Accusative <i>article</i> → noun-phrase marking τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.	κιβωτὸν ark Accusative <i>accusative object of ὑπό (the ark the poles bear)</i> → object specification κιβωτός: the ark again; the poles are set 'under' (i.e., through the rings at the base of) the ark to carry it.	

21 καὶ εἰσήνεγκεν τὴν κιβωτὸν εἰς τὴν σκηνὴν καὶ ἐπέθηκεν τὸ κατακάλυμμα τοῦ καταπετάσματος καὶ ἐσκέπασεν τὴν κιβωτὸν τοῦ μαρτυρίου ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ

And he brought the ark into the tabernacle, and set up the covering of the veil, and screened the ark of the testimony, in the way the LORD directed Moses.

Narrative execution (the ark behind the veil) with the obedience-refrain καὶ εἰσήνεγκεν

Moses brings the ark into the tabernacle and hangs the veil so as to screen it — fulfilling exactly the command of v. 3 (θήσεις ... σκεπάσεις). The refrain returns in the variant ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ, sealing the placement of the holiest object as obedience.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

εἰσήνεγκεν

brought in

Aor Act Indic 3 Sg · εἰσφέρω

main verb (bringing the ark inside)

→ constative aorist (completed act)

εἰσφέρω (aor. εἰσήνεγκεν): 'bring in / carry in'; fulfils the command-verb εἰσοίσεις (v. 4); Moses carries the ark into the most holy place.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

κιβωτὸν

ark

Accusative

direct object of εἰσήνεγκεν

→ object specification

κιβωτός: the ark, now brought into the tent.

εἰς

into

preposition + accusative (direction)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνὴν

tabernacle

Accusative

accusative object of εἰς (destination)

→ object specification

σκηνή: the tabernacle, the ark's destination — specifically its innermost chamber.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπέθηκεν

set up / hung

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb (hanging the veil-covering)

→ constative aorist (completed act)

ἐπιτίθημι: 'set up / put in place'; here of hanging the screening veil before the ark.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

κατακάλυμμα

covering

Accusative

direct object of ἐπέθηκεν

→ object specification

κατακάλυμμα: 'covering / screen'; here the veil-screen that conceals the ark; τὸ κατακάλυμμα τοῦ καταπετάσματος = 'the covering consisting of the veil', the inner curtain of Exod 26:31–33.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

καταπετάσματος

of the veil

Genitive

genitive of definition (the covering is the veil)

→ relational specification

καταπέτασμα: 'veil / curtain'; the inner veil (תַּרְחֵם) that divides the most holy place; cf. v. 3 and the NT veil-typology (Heb 9:3; 10:20).

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐσκέπασεν

screened / covered

Aor Act Indic 3 Sg · σκεπάζω

main verb (screening the ark)

→ constative aorist (completed act)

σκεπάζω: 'cover / screen / shelter'; directly fulfils the command σκεπάσεις (v. 3); the veil now screens the ark from the holy place, establishing the most holy place.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

κιβωτὸν

ark

Accusative

direct object of ἐσκέπασεν

→ object specification

κιβωτός: the ark, now screened behind the veil.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτυρίου

of the testimony

Genitive

genitive of definition (the ark holding the testimony)

→ relational specification

μαρτύριον: 'testimony'; 'the ark of the testimony', now containing the tablets deposited in v. 20.

ὃν

which

Accusative

relative pronoun (with τρόπον: obedience-refrain)

→ participant reference

ὃς: relative pronoun; ὃν τρόπον, 'in the way that', heading the obedience-refrain (cf. v. 15).

τρόπον

manner / way

Accusative

adverbial accusative (manner)

→ object specification

τρόπος: 'manner'; ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ is the variant form of the chapter's obedience-refrain (cf. καθά, v. 19; καθάπερ, v. 27).

συνέταξεν

directed / commanded

Aor Act Indic 3 Sg · συντάσσω

verb of the comparative clause (the divine command)

→ constative aorist (the prior command)

συντάσσω: 'order / direct / command'; the refrain-verb (cf. v. 19); marks the placement of the ark as exact compliance.

κύριος

LORD

Nominative

subject of συνέταξεν

→ participant prominence

κύριος: the Tetragrammaton; source of the command.

τῷ

the / to

Dative

article (with Μωυσῇ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Μωσῆ

Moses

Dative

dative indirect object (the one commanded)

→ sphere or reference

Μωσῆς (dat. Μωσῆ): the recipient of the command; the refrain τῷ Μωσῆ closes the verse.

22 καὶ ἔθηκεν τὴν τράπεζαν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐπὶ τὸ κλίτος τῆς σκηνῆς τοῦ μαρτυρίου τὸ πρὸς βορρᾶν ἔξωθεν τοῦ καταπετάσματος τῆς σκηνῆς

And he placed the table in the tent of meeting, on the side of the tent of meeting toward the north, outside the veil of the tabernacle.

Narrative execution (positioning the table)

καὶ ἔθηκεν

Moses sets the table on the north side of the holy place, outside (i.e., in front of) the veil — fulfilling the command of v. 4. The detailed spatial notation (ἐπὶ τὸ κλίτος ... τὸ πρὸς βορρᾶν ἔξωθεν τοῦ καταπετάσματος) locates each object precisely within the sacred geometry of the tent.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔθηκεν

placed / set

Aor Act Indic 3 Sg · τίθημι

main verb (positioning the table)

→ constative aorist (completed act)

τίθημι (aor. ἔθηκεν): 'put / place'; fulfils the command-verb θήσεις/εἰσοίσεις; the recurring narrative placing-verb (vv. 24, 26, 29).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

τράπεζαν

table

Accusative

direct object of ἔθηκεν

→ object specification

τράπεζα: the table of the bread of the Presence (cf. v. 4), now positioned in the holy place.

εἰς

in / into

preposition + accusative (place into which)

→ spatial or relational framing

εἰς: meaning 'in'; here it marks the relation signaled by preposition + accusative (place into which).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνὴν

tent

Accusative

accusative object of εἰς (location of placement)

→ object specification

σκηνή: the tent of meeting; here εἰς with the accusative does duty for 'in' (a Koine/LXX laxity of εἰς for ἐν).

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτυρίου

of meeting / of testimony

Genitive

genitive of definition (with σκηνήν)

→ relational specification

μαρτύριον: completing σκηνή τοῦ μαρτυρίου, 'tent of meeting.'

ἐπὶ

on

preposition + accusative (position)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + accusative (position).

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

κλίτος

side

Accusative

accusative object of ἐπὶ (the side of placement)

→ object specification

κλίτος: 'side / flank'; renders קִרְיָ / עֲצָ; the term for a side of the tabernacle; the table is set on the northern κλίτος (cf. the lampstand on the south, v. 24).

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηנῆς

tent

Genitive

genitive (the tent whose side is meant)

→ relational specification

σκηνή: the tent of meeting, whose northern side holds the table.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτυρίου

of meeting / of testimony

Genitive

genitive of definition (with σκηνῆς)

→ relational specification

μαρτύριον: completing 'tent of meeting' (repeated, a Hebraizing fullness).

τὸ the (one) Accusative <i>article (substantivizing the prepositional phrase πρὸς βορρᾶν)</i> → noun-phrase marking τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.	πρὸς toward <i>preposition + accusative (direction)</i> → spatial or relational framing πρὸς: meaning 'toward'; here it marks the relation signaled by preposition + accusative (direction).	βορρᾶν north Accusative <i>accusative object of πρὸς (the northward orientation)</i> → object specification βορρᾶς: 'north / north wind'; renders נֹכַח; the table stands on the north side, the lampstand opposite on the south (v. 24), reflecting the fixed orientation of the holy place.	ἔξωθεν outside <i>improper preposition + genitive (position: 'outside')</i> → spatial or relational framing ἔξωθεν: 'from outside / outside'; renders γομφ; situates the table outside (in front of) the inner veil — in the holy place, not the most holy place.
τοῦ the Genitive <i>article</i> → noun-phrase marking τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.	καταπέτασματος veil Genitive <i>genitive object of ἔξωθεν</i> → relational specification καταπέτασμα: the inner veil; the table's location 'outside the veil' marks the boundary between holy place (where the table, lampstand, and incense-altar stand) and most holy place (the screened ark).	τῆς the Genitive <i>article</i> → noun-phrase marking τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.	σκηνῆς of the tabernacle Genitive <i>genitive of possession (the tabernacle's veil)</i> → relational specification σκηνή: the tabernacle, whose veil divides its two chambers.

23 καὶ προέθηκεν ἐπ' αὐτῆς ἄρτους τῆς προθέσεως ἔναντι κυρίου ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ

And he set out on it the loaves of the Presence before the LORD, in the way the LORD directed Moses.

Narrative execution (the bread of the Presence) with the obedience-refrain καὶ προέθηκεν

Moses arranges the showbread on the table 'before the LORD' (ἔναντι κυρίου), fulfilling the command of v. 4 (προθήσεις τὴν πρόθεσιν). The refrain ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ recurs. The phrase ἔναντι κυρίου ('before the LORD'), repeated also at v. 25, marks the cultic acts as performed in the divine presence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

προέθηκεν

set out / arranged

Aor Act Indic 3 Sg · προτίθημι

main verb (arranging the showbread)

→ constative aorist (completed act)

προτίθημι (aor. προέθηκεν): 'set out / set forth'; fulfils the command προθήσεις (v. 4); the verb of arranging the bread of the Presence on the table.

ἐπὶ

on / upon

preposition + genitive (position, elided before vowel)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (position, elided before vowel).

αὐτῆς

it

Genitive

genitive object of ἐπὶ (the table)

→ relational specification

αὐτῆς: 'it'; the feminine αὐτῆς refers to the table (τράπεζα) of v. 22, on which the bread is laid.

ἄρτους

loaves / bread

Accusative

direct object of προέθηκεν

→ object specification

ἄρτος: 'bread / loaf'; renders ὀρῶ; the twelve loaves of the bread of the Presence (Lev 24:5–9); the same noun behind the eucharistic ἄρτος and Jesus' self-designation as 'the bread of life' (John 6:35).

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

προθέσεως

of the Presence / setting-out

Genitive

genitive of definition (the loaves that are the showbread)

→ relational specification

πρόθεσις: 'setting-out / presentation'; ἄρτοι τῆς προθέσεως = 'the bread of the Presence / showbread' (ὀρῶ ὀρῶ); the same phrase is read in the Gospels (Matt 12:4; Mark 2:26) and Heb 9:2.

ἔναντι

before / in the presence of

improper preposition + genitive (position before God)

→ spatial or relational framing

ἔναντι: 'before / in the presence of'; renders ἔναντι κυρίου ('before the LORD') marks the showbread as a perpetual presentation in the divine presence; the bread is literally 'of the face/Presence.'

κυρίου

of the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: the Tetragrammaton; the bread is set out in YHWH's presence, a continual memorial offering of the twelve tribes.

ὃν

which

Accusative

relative pronoun (with τρόπον: obedience-refrain)

→ participant reference

ὃς: relative pronoun; ὃν τρόπον, 'in the way that', heading the refrain.

τρόπον

manner / way

Accusative

adverbial accusative (manner)

→ object specification

τρόπος: 'manner'; ὃν τρόπον συνέταξεν κύριος τῷ Μωϋσῇ, the recurring obedience-refrain.

συνέταξεν

directed / commanded

Aor Act Indic 3 Sg · συντάσσω

verb of the comparative clause (the divine command)

→ constative aorist (the prior command)

συντάσσω: 'order / direct'; the refrain-verb; stamps the arrangement of the showbread as obedience.

κύριος

LORD

Nominative

subject of συνέταξεν

→ participant prominence

κύριος: the Tetragrammaton; source of the command.

τῷ

the / to

Dative

article (with Μωυσῇ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Μωυσῇ

Moses

Dative

dative indirect object (the one commanded)

→ sphere or reference

Μωυσῇς (dat. Μωυσῇ): the recipient of the command in the refrain.

24 καὶ ἔθηκεν τὴν λυχνίαν εἰς τὴν σκηνὴν τοῦ μαρτυρίου εἰς τὸ κλίτος τῆς σκηνῆς τὸ πρὸς νότον

And he placed the lampstand in the tent of meeting, on the side of the tent toward the south.

Narrative execution (positioning the lampstand)

καὶ ἔθηκεν

Moses sets the lampstand opposite the table, on the south side of the holy place — fulfilling v. 4 (εἰσοίσεις τὴν λυχνίαν). The north-south pairing of table and lampstand (vv. 22, 24) reflects the symmetrical layout of the tent's furnishings.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔθηκεν

placed / set

Aor Act Indic 3 Sg · τίθημι

main verb (positioning the lampstand)

→ constative aorist (completed act)

τίθημι (aor. ἔθηκεν): 'put / place'; the recurring placing-verb (cf. v. 22); fulfils the command regarding the lampstand (v. 4).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

λυχνίαν

lampstand

Accusative

direct object of ἔθηκεν

→ object specification

λυχνία: the golden lampstand (cf. v. 4), now set on the south side of the holy place.

εἰς

in / into

preposition + accusative (place into which)

→ spatial or relational framing

εἰς: meaning 'in'; here it marks the relation signaled by preposition + accusative (place into which).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνὴν

tent

Accusative

accusative object of εἰς (location)

→ object specification

σκηνή: the tent of meeting (εἰς for ἐν, as in v. 22).

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτυρίου

of meeting / of testimony

Genitive

genitive of definition (with σκηνήν)

→ relational specification

μαρτύριον: completing 'tent of meeting.'

εἰς

on / toward

preposition + accusative (position, second occurrence)

→ spatial or relational framing

εἰς + acc.: here locative, 'on the side'; the doubling of εἰς (place, then side) is a loose LXX usage.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

κλίτος

side

Accusative

accusative object of εἰς (the side of placement)

→ object specification

κλίτος: 'side / flank'; the southern κλίτος, opposite the table's northern side (v. 22).

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνῆς

tent

Genitive

genitive (the tent whose side is meant)

→ relational specification

σκηνή: the tent of meeting, whose south side holds the lampstand.

τὸ

the (one)

Accusative

article (substantivizing πρὸς νότον)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

πρὸς

toward

preposition + accusative (direction)

→ spatial or relational framing

πρὸς: meaning 'toward'; here it marks the relation signaled by preposition + accusative (direction).

νότον

south

Accusative

accusative object of πρὸς (the southward orientation)

→ object specification

νότος: 'south / south wind'; renders / בָּלָאֵן; the lampstand stands on the south, balancing the table on the north — the holy place's two illuminating and nourishing emblems facing each other.

25 καὶ ἐπέθηκεν τοὺς λύχνους αὐτῆς ἔναντι κυρίου ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ

And he set up its lamps before the LORD, in the way the LORD directed Moses.

Narrative execution (lighting the lamps) with the obedience-refrain καὶ ἐπέθηκεν

Moses mounts the lamps on the lampstand 'before the LORD', fulfilling v. 4 (ἐπιθήσεις τοὺς λύχνους). The refrain ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ recurs; ἔναντι κυρίου again marks the act as performed in the divine presence. The perpetual lamp signifies the abiding light of God's presence (cf. Exod 27:20–21).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐπέθηκεν

set up / mounted

Aor Act Indic 3 Sg · ἐπιτίθημι

main verb (mounting the lamps)

→ constative aorist (completed act)

ἐπιτίθημι (aor. ἐπέθηκεν): 'place upon / set up'; fulfils the command ἐπιθήσεις (v. 4); Moses mounts the lamps on the lampstand.

τοὺς

the

Accusative

article

→ noun-phrase marking

τοὺς: Greek article marking definiteness and the role of the accompanying noun phrase.

λύχνους

lamps

Accusative

direct object of ἐπέθηκεν

→ object specification

λύχνος: 'lamp'; the lamps of the lampstand (cf. v. 4), their light burning continually before the LORD.

αὐτῆς

its

Genitive

genitive of possession (the lampstand's lamps)

→ relational specification

αὐτός: 'its'; the feminine αὐτῆς refers to the lampstand (λυχνία).

ἔναντι

before / in the presence of

improper preposition + genitive (position before God)

→ spatial or relational framing

ἔναντι: 'before'; as with the showbread (v. 23), the lamps are set ἔναντι κυρίου, their perpetual flame symbolizing the divine presence in the holy place.

κυρίου

of the LORD

Genitive

genitive object of ἔναντι

→ relational specification

κύριος: the Tetragrammaton; the lamps burn in YHWH's presence.

ὃν

which

Accusative

relative pronoun (with τρόπον: obedience-refrain)

→ participant reference

ὃς: relative pronoun; ὃν τρόπον, 'in the way that!'

τρόπον

manner / way

Accusative

adverbial accusative (manner)

→ object specification

τρόπος: 'manner'; the recurring obedience-refrain ὃν τρόπον συνέταξεν κύριος τῷ Μωυσῇ.

συνέταξεν

directed / commanded

Aor Act Indic 3 Sg · συντάσσω

verb of the comparative clause (the divine command)

→ constative aorist (the prior command)

συντάσσω: 'order / direct'; the refrain-verb, marking the lighting of the lamps as obedience.

κύριος

LORD

Nominative

subject of συνέταξεν

→ participant prominence

κύριος: the Tetragrammaton; source of the command.

τῷ

the / to

Dative

article (with Μωυσῇ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Μωυσῇ

Moses

Dative

dative indirect object (the one commanded)

→ sphere or reference

Μωυσῆς (dat. Μωυσῇ): the recipient of the command in the refrain.

26 καὶ ἔθηκεν τὸ θυσιαστήριον τὸ χρυσοῦν ἐν τῇ σκηνῇ τοῦ μαρτυρίου ἀπέναντι τοῦ καταπετάσματος

And he placed the golden altar in the tent of meeting, opposite the veil.

Narrative execution (positioning the golden incense-altar)

καὶ ἔθηκεν

Moses sets the golden altar of incense in the holy place, directly facing the veil (ἀπέναντι τοῦ καταπετάσματος) — and so before the ark beyond it — fulfilling v. 5. Its placement just outside the veil reflects the close link between incense and the divine presence.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔθηκεν

placed / set

Aor Act Indic 3 Sg · τίθημι

main verb (positioning the golden altar)

→ constative aorist (completed act)

τίθημι (aor. ἔθηκεν): 'put / place'; fulfils the command θήσεις (v. 5) regarding the golden altar.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσιαστήριον

altar

Accusative

direct object of ἔθηκεν

→ object specification

θυσιαστήριον: the golden altar of incense (cf. v. 5), here set within the holy place.

τὸ

the

Accusative

article (attributive)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

χρυσοῦν

golden

Accusative

attributive adjective (modifying θυσιαστήριον)

→ object specification

χρυσοῦς: 'golden'; distinguishing the incense-altar of the holy place from the bronze altar of the court (v. 29).

ἐν

in

preposition + dative (locative)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (locative).

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνῇ

tent

Dative

dative of place (locative: 'in the tent')

→ sphere or reference

σκηνῇ: the tent of meeting; here properly ἐν + dative (in contrast to the εἰς + accusative of vv. 22, 24).

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτυρίου

of meeting / of testimony

Genitive

genitive of definition (with σκηνῇ)

→ relational specification

μαρτύριον: completing 'tent of meeting.'

ἀπέναντι

opposite / facing

improper preposition + genitive (position: 'opposite')

→ spatial or relational framing

ἀπέναντι: 'opposite / over against / in front of'; renders נִכְנָח / יִפָּלֵל; the incense-altar stands directly facing the veil, and so before the ark behind it (cf. ἐναντίον τῆς κιβωτοῦ, v. 5).

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

καταπέτασματος

veil

Genitive

genitive object of ἀπέναντι

→ relational specification

καταπέτασμα: the inner veil; the golden altar's position 'opposite the veil' sets the daily incense directly before the screened presence of YHWH.

27 καὶ ἐθυμίασεν ἐπ' αὐτοῦ τὸ θυμίαμα τῆς συνθέσεως καθάπερ συνέταξεν κύριος τῷ Μωυσῇ

And he burned on it the incense of the compound, just as the LORD directed Moses.

Narrative execution (burning the incense) with the obedience-refrain

καὶ ἐθυμίασεν

Moses burns the compounded incense on the golden altar, fulfilling v. 5 (εἰς τὸ θυμιᾶν). The refrain appears here in its third variant, καθάπερ συνέταξεν κύριος τῷ Μωυσῇ ('exactly as the LORD directed Moses'). This is the last of the interior cultic acts; the narrative now moves outside to the court.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔθυμιάσεν

burned incense

Aor Act Indic 3 Sg · θυμιάω

main verb (offering the incense)

→ constative aorist (completed act)

θυμιάω (aor. ἔθυμιάσεν): 'burn incense'; fulfils the purpose-infinitive τὸ θυμιάν (v. 5); the inaugural incense-offering on the golden altar; the rising smoke is a standard biblical figure for prayer ascending before God (Ps 140:2 LXX; Rev 8:3–4).

ἐπὶ

on / upon

preposition + genitive (position, elided before vowel)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (position, elided before vowel).

αὐτοῦ

it

Genitive

genitive object of ἐπὶ (the golden altar)

→ relational specification

αὐτός: 'it'; the neuter αὐτοῦ refers to the golden altar (θυσιαστήριον) of v. 26, on which the incense is burned.

τὸ

the

Accusative

article

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυμίαμα

incense

Accusative

direct object of ἔθυμιάσεν

→ object specification

θυμίαμα: 'incense / fragrant offering'; renders תְּחִלָּה; the holy incense compounded by the perfumer's art (Exod 30:34–38); the same noun for the incense of the heavenly worship (Rev 5:8; 8:3–4).

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

συνθέσεως

of the compound / mixture

Genitive

genitive of definition (the incense made by compounding)

→ relational specification

σύνθεσις: 'composition / compound / mixture'; from συντίθημι ('put together'); τὸ θυμίαμα τῆς συνθέσεως = 'the compounded incense', the specially blended sacred incense (Exod 30:35, תְּחִלָּה מְשֻׁבָּה); its exact composition was prescribed and protected.

καθάπερ

just as / exactly as

comparative conjunction (introducing the obedience-refrain)

→ discourse linkage or contrast

καθάπερ: 'just as / exactly as'; an intensified form of κατά (cf. v. 19); the third variant of the refrain-conjunction (καθά v. 19; ὃν τρόπον vv. 21, 23, 25; καθάπερ here), all rendering רַחֲמֵי.

συνέταξεν

directed / commanded

Aor Act Indic 3 Sg · συντάσσω

verb of the comparative clause (the divine command)

→ constative aorist (the prior command)

συντάσσω: 'order / direct'; the refrain-verb, here sealing the incense-offering — the climactic interior act — as obedience.

κύριος

LORD

Nominative

subject of συνέταξεν

→ participant prominence

κύριος: the Tetragrammaton; source of the command.

τῷ

the / to

Dative

article (with Μωϋσῃ)

→ noun-phrase marking

τῷ: Greek article marking definiteness and the role of the accompanying noun phrase.

Μωσῆ

Moses

Dative

dative indirect object (the one commanded)

→ sphere or reference

Μωσῆς (dat. Μωσῆ): the recipient of the command; the last occurrence of the refrain τῷ Μωσῆ in the chapter.

29 καὶ τὸ θυσιαστήριον τῶν καρπωμάτων ἔθηκεν παρὰ τὰς θύρας τῆς σκηνῆς

And the altar of the whole burnt offerings he placed by the doors of the tent.

Narrative execution (positioning the bronze altar in the court)

καὶ τὸ θυσιαστήριον ... ἔθηκεν

With the object fronted (τὸ θυσιαστήριον τῶν καρπωμάτων before ἔθηκεν), Moses sets the bronze altar of burnt offering by the tent door, fulfilling v. 6. This moves the narrative from the tent interior to the courtyard; the verse lacks the obedience-refrain, the Old Greek being notably compressed here (the MT's vv. 28, 30–32 have no Greek).

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τὸ

the

Accusative

article (with fronted object)

→ noun-phrase marking

τὸ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσιαστήριον

altar

Accusative

direct object of ἔθηκεν (fronted for emphasis)

→ object specification

θυσιαστήριον: the bronze altar of burnt offering (cf. vv. 6, 10), now placed in the court.

τῶν

the

Genitive

article

→ noun-phrase marking

τῶν: Greek article marking definiteness and the role of the accompanying noun phrase.

καρπωμάτων

of the whole burnt offerings

Genitive

genitive of definition (with θυσιαστήριον)

→ relational specification

κάρπωμα: 'burnt offering'; τὸ θυσιαστήριον τῶν καρπωμάτων, the altar for whole burnt offerings (πῦρ), the place of the daily sacrifices in the courtyard.

ἔθηκεν

placed / set

Aor Act Indic 3 Sg · τίθημι

main verb (post-posed after fronted object)

→ constative aorist (completed act)

τίθημι (aor. ἔθηκεν): 'put / place'; fulfils the command θήσεις (v. 6); the bronze altar is set by the tent entrance.

παρά

by / beside

preposition + accusative (position)

→ spatial or relational framing

παρά + acc.: 'beside / by'; the altar stands just outside the tent door, in the courtyard, as commanded in v. 6.

τάς

the

Accusative

article

→ noun-phrase marking

τάς: Greek article marking definiteness and the role of the accompanying noun phrase.

θύρας

doors / entrance

Accusative

accusative object of παρά

→ object specification

θύρα (pl. θύρας): 'door / entrance'; the doorway of the tent of meeting, the threshold between court and sanctuary.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνῆς

tent

Genitive

genitive (the tent whose doors are meant)

→ relational specification

σκηνή: the tent of meeting; here in the genitive 'the doors of the tent' (the fuller τοῦ μαρτυρίου is not added, a sign of the verse's compression).

33 καὶ ἔστησεν τὴν αὐλὴν κύκλῳ τῆς σκηνῆς καὶ τοῦ θυσιαστηρίου καὶ συνετέλεσεν Μωυσῆς πάντα τὰ ἔργα

And he set up the court around the tabernacle and the altar, and Moses finished all the works.

Narrative completion (the court erected; all the works finished) καὶ ἔστησεν τὴν αὐλὴν

Moses erects the surrounding court (fulfilling v. 8) and the narrative crowns the whole obedience-account with συνετέλεσεν Μωυσῆς πάντα τὰ ἔργα ('Moses finished all the works'). The completion-language deliberately echoes Gen 2:1-2 (συνετελέσθησαν ... τὰ ἔργα), framing the tabernacle as a new creation — a divinely-patterned cosmos in miniature — and setting the stage for the glory-filling that follows.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἔστησεν

set up / erected

Aor Act Indic 3 Sg ἵστημι

main verb (erecting the court)

→ constative aorist (completed act)

ἵστημι (aor. ἔστησεν): 'set up / erect'; fulfils the command περιθήσεις (v. 8); Moses raises the courtyard hangings around the precinct.

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

αὐλήν

court / courtyard

Accusative

direct object of ἔστησεν

→ object specification

αὐλή: 'court / courtyard / enclosure'; renders ἡχל; the enclosed courtyard surrounding the tabernacle and altar (Exod 27:9–19); the same noun for the high priest's 'courtyard' in the passion narrative (Matt 26:69).

κύκλῳ

around / round about

Dative

adverbial dative (spatial: 'around')

→ sphere or reference

κύκλος (dat. κύκλῳ): 'round about / around'; renders כִּיכָר; here governing the genitives that follow ('around the tabernacle and the altar'), enclosing the whole sacred precinct.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνῆς

tabernacle

Genitive

genitive governed by κύκλῳ (what the court surrounds)

→ relational specification

σκηνή: the tabernacle, enclosed by the court.

καὶ

and

coordinate conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

θυσιαστηρίου

altar

Genitive

genitive governed by κύκλῳ (coordinate with σκηνῆς)

→ relational specification

θυσιαστήριον: the bronze altar of burnt offering (v. 29), now enclosed with the tabernacle inside the court.

καὶ

and

coordinate conjunction (introducing the completion-statement)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

συνετέλεσεν

finished / completed

Aor Act Indic 3 Sg · συνετέλεω

main verb (the completion of all the work)

→ constative aorist (climactic completion)

συντελέω: 'complete / finish / bring to an end'; renders ἡλθ; the deliberate verbal echo of Gen 2:1–2 (καὶ συνετέλεσθησαν ... συνετέλεσεν ὁ θεὸς ... τὰ ἔργα αὐτοῦ) presents the finished tabernacle as a counterpart to the finished creation — the sanctuary as a microcosm in which God will dwell.

Μωϋσῆς

Moses

Nominative

subject of συνετέλεσεν

→ participant prominence

Μωϋσῆς: the human builder who, like the Creator at Gen 2:2, brings the work to completion; the parallel dignifies Moses' obedient labor.

πάντα

all

Accusative

attributive adjective (modifying τὰ ἔργα)

→ object specification

πᾶς: 'all'; the totality of the construction-works, none left undone — answering the πάντα ὅσα ἐνετείλατο of v. 16.

τὰ

the

Accusative

article

→ noun-phrase marking

τὰ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἔργα

works

Accusative

direct object of συνετέλεσεν

→ object specification

ἔργον: 'work / deed'; renders ἡλθ; πάντα τὰ ἔργα ('all the works') echoes the creation-completion of Gen 2:2 (τὰ ἔργα αὐτοῦ), reinforcing the creation-tabernacle typology.

34 καὶ ἐκάλυψεν ἡ νεφέλη τὴν σκηνὴν τοῦ μαρτυρίου καὶ δόξης κυρίου ἐπλήσθη ἡ σκηνή

And the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.

Climax: the descent of the glory-cloud (the goal of the book) καὶ ἐκάλυψεν ἡ νεφέλη

This is the headline crux and the climax of the whole book. The cloud that led Israel from Egypt (13:21–22) and descended at Sinai (24:15–18) now covers (ἐκάλυψεν) the finished tent, and the glory of the LORD fills (ἐπλήσθη) the tabernacle — the indwelling presence toward which Exodus has moved from the burning bush onward. The genitive δόξης with the passive ἐπλήσθη ('was filled with the glory') makes the glory the filling content. Cf. the parallel glory-filling at the temple's dedication (1 Kgs 8:10–11) and the NT fulfilments: the Word who 'tabernacled' among us (John 1:14), the temple of his body, and the eschatological dwelling of God with humanity (Rev 21:3).

καὶ
and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

ἐκάλυψεν

covered

Aor Act Indic 3 Sg · καλύπτω

main verb (the cloud's covering of the tent)

→ constative aorist (the decisive theophanic act)

καλύπτω: 'cover / conceal / envelop'; renders כָּסָה; the cloud 'covers' the tent as the glory-cloud covered Sinai (Exod 24:15–16, ἐκάλυψεν αὐτὸ ἡ νεφέλη); the verb marks the theophanic descent of the divine presence upon the completed sanctuary.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

νεφέλη

cloud

Nominative

subject of ἐκάλυψεν

→ participant prominence

νεφέλη: 'cloud'; renders נֶפֶשׁ; the pillar-cloud of the exodus and Sinai (13:21; 24:16), the visible token of YHWH's guiding and indwelling presence; in the NT the cloud reappears at the Transfiguration (Matt 17:5) and Ascension (Acts 1:9), and as the vehicle of the Son of Man's coming (Dan 7:13; Rev 1:7).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνὴν

tent

Accusative

direct object of ἐκάλυψεν

→ object specification

σκηνή: the tent of meeting, now overshadowed by the glory-cloud — the dwelling becomes the dwelling-place of God among his people.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτυρίου

of meeting / of testimony

Genitive

genitive of definition (with σκηνὴν)

→ relational specification

μαρτύριον: completing σκηνὴ τοῦ μαρτυρίου, 'tent of meeting' — now manifestly the place where YHWH meets Israel.

καὶ

and

coordinate conjunction (parallel theophanic clause)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

δόξης

of glory

Genitive

genitive of content (what the tabernacle was filled with)

→ relational specification

δόξα: 'glory / splendor'; renders תְּכָרֶכֶּרֶךְ; the genitive of content with ἐπλήσθη ('was filled with glory'); δόξα κυρίου is the LXX rendering of יהוה יְכָרֶכֶּרֶךְ, the radiant manifestation of the divine presence (cf. Exod 16:10; 24:16–17); the cornerstone of the biblical glory-theology, fulfilled in the δόξα of the incarnate Word (John 1:14).

κυρίου

of the LORD

Genitive

genitive (possessive: the glory belonging to YHWH)

→ relational specification

κύριος: the Tetragrammaton; δόξα κυρίου = 'the glory of the LORD', YHWH's own visible self-manifestation now resident in the tabernacle.

ἐπλήσθη

was filled

Aor Pass Indic 3 Sg · πίμπλημι / πληρόω

main verb (the glory fills the tabernacle)

→ constative aorist passive (the decisive filling)

πίμπλημι (aor. pass. ἐπλήσθη): 'fill / be filled'; renders מִלֵּא; the passive with the genitive of content δόξης κυρίου = 'was filled with the glory of the LORD'; the verb of the climactic indwelling, repeated for emphasis in v. 35; the same construction at 1 Kgs 8:10–11 LXX of the temple.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνή

tabernacle

Nominative

subject of ἐπλήσθη

→ participant prominence

σκηνή: the tabernacle, now filled with the glory — the realization of YHWH's purpose announced at 25:8 (ὁφθήσονται ἐν ὑμῖν / 'I will dwell among them', 29:45); the dwelling of God with his people, the telos of the whole exodus.

35 καὶ οὐκ ἠδυνάσθη Μωσῆς εἰσελθεῖν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ὅτι ἐπεσκίαζεν ἐπ' αὐτὴν ἡ νεφέλη καὶ δόξης κυρίου ἐπλήσθη ἡ σκηνή

And Moses could not enter into the tent of meeting, because the cloud was overshadowing it, and the glory of the LORD filled the tabernacle.

Consequence of the glory-filling (the inaccessibility of the presence)

καὶ οὐκ ἠδυνάσθη Μωσῆς

The overwhelming consequence of the descent: even Moses — who had entered the Sinai cloud (24:18) and spoken with God face to face — cannot now enter the tent. The ὅτι-clause gives the cause: the cloud was overshadowing (ἐπεσκίαζεν, imperfect of continuing state) and the glory filled the tent. The verb ἐπισκιάζω reappears at the annunciation (Luke 1:35) and Transfiguration (Luke 9:34), linking this glory-overshadowing to the NT presence of God.

καὶ

and

narrative conjunction

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

οὐκ

not

negative particle (with ἡδυνάσθη)

→ discourse linkage or contrast

οὐ (οὐκ before vowel): the negative of fact; here negates Moses' ability to enter.

ἡδυνάσθη

was able / could

Aor Pass Indic 3 Sg · δύναμαι

main verb (Moses' incapacity)

→ constative aorist (the settled inability)

δύναμαι (aor. pass. ἡδυνάσθη): 'be able / can'; renders ܕܝܢܐ ; the negated aorist states that Moses was unable to enter; the deponent aorist passive form ἡδυνάσθη (alongside ἡδυνήθη) is regular in the LXX; the same incapacity befell the priests at 1 Kgs 8:11.

Μωσῆς

Moses

Nominative

subject of ἡδυνάσθη

→ participant prominence

Μωσῆς: even Moses, the mediator who built the tent, is now excluded — the glory is too overwhelming; the bar is removed at Lev 1:1, where YHWH calls to Moses from the tent.

εἰσελθεῖν

to enter

Aor Act Inf · εἰσερχομαι

complementary infinitive (with ἡδυνάσθη)

→ aorist infinitive (the act Moses cannot perform)

εἰσερχομαι (aor. inf. εἰσελθεῖν): 'enter / go in'; the complementary infinitive completing 'was not able'; the inability to 'enter' the glory-filled tent dramatizes the holiness and otherness of the indwelling presence.

εἰς

into

preposition + accusative (direction of entry)

→ spatial or relational framing

εἰς: meaning 'into'; here it marks the relation signaled by preposition + accusative (direction of entry).

τὴν

the

Accusative

article

→ noun-phrase marking

τὴν: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνὴν

tent

Accusative

accusative object of εἰς (the place Moses cannot enter)

→ object specification

σκηνή: the tent of meeting, now inaccessible because of the glory.

τοῦ

the

Genitive

article

→ noun-phrase marking

τοῦ: Greek article marking definiteness and the role of the accompanying noun phrase.

μαρτυρίου

of meeting / of testimony

Genitive

genitive of definition (with σκηνήν)

→ relational specification

μαρτύριον: completing 'tent of meeting.'

ὅτι

because

causal conjunction (introducing the reason)

→ discourse linkage or contrast

ὅτι: 'because / for'; renders ἵνα; introduces the cause of Moses' inability — the overshadowing cloud and indwelling glory.

ἐπεσκίαζεν

was overshadowing

Impf Act Indic 3 Sg · ἐπισκιάζω

verb of the causal clause (durative theophanic state)

→ imperfect (continuing/ongoing overshadowing)

ἐπισκιάζω: 'overshadow / cast a shadow upon'; renders ἱσθῆναι (settle/abide upon); the imperfect ἐπεσκίαζεν presents the cloud's overshadowing as an enduring state; the verb is theologically loaded — used of the Spirit's overshadowing of Mary (Luke 1:35) and the cloud at the Transfiguration (Mark 9:7; Luke 9:34), linking the tabernacle-glory to the incarnation and the manifested presence of God.

ἐπ'

upon / over

preposition + accusative (position over, elided before vowel)

→ spatial or relational framing

ἐπ': meaning 'upon'; here it marks the relation signaled by preposition + accusative (position over, elided before vowel).

αὐτήν

it

Accusative

accusative object of ἐπ' (the tent)

→ participant reference

αὐτός: 'it'; the feminine αὐτήν refers to the tent (σκηνή), over which the cloud rests.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

νεφέλη

cloud

Nominative

subject of ἐπεσκίαζεν

→ participant prominence

νεφέλη: the glory-cloud (cf. v. 34), here overshadowing the tent as the sign of YHWH's settled presence.

καὶ

and

coordinate conjunction (parallel to the cloud-clause)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

δόξης

of glory

Genitive

genitive of content (with ἐπλήσθη)

→ relational specification

δόξα: 'glory'; the genitive of content; the clause δόξης κυρίου ἐπλήσθη ἡ σκηνή repeats v. 34 verbatim, a refrain-like restatement underscoring the totality of the indwelling glory.

κυρίου

of the LORD

Genitive

genitive (possessive: YHWH's glory)

→ relational specification

κύριος: the Tetragrammaton; δόξα κυρίου, 'the glory of the LORD.'

ἐπλήσθη

was filled

Aor Pass Indic 3 Sg · πίμπλημι

main verb (the glory fills the tent, restated)

→ constative aorist passive (the decisive filling, repeated)

πίμπλημι (aor. pass. ἐπλήσθη): 'be filled'; with the genitive δόξης ('was filled with glory'); the verbatim repetition of v. 34b frames the climax with an emphatic inclusio — the glory both covers (cloud) and fills (glory) the sanctuary.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνή

tabernacle

Nominative

subject of ἐπλήσθη

→ participant prominence

σκηνή: the tabernacle, filled with the glory — the consummation of the divine indwelling that began the chapter's climax.

36 ἡνίκα δ' ἂν ἀνέβη ἡ νεφέλη ἀπὸ τῆς σκηνῆς ἀνεξεύγνυσαν οἱ υἱοὶ Ἰσραὴλ σὺν τῇ ἀπαρτίᾳ αὐτῶν

And whenever the cloud went up from the tabernacle, the sons of Israel would set out with their baggage.

Transition to the guiding-function of the cloud (iterative wilderness practice)

ἡνίκα δ' ἂν ἀνέβη

The narrative shifts from the singular inaugural event to the ongoing wilderness practice: the cloud becomes Israel's travel-signal. The construction ἡνίκα ... ἂν + aorist with the imperfect ἀνεξεύγνυσαν expresses iterative custom ('whenever ... they would set out'). The cloud that fills the tent also guides the people — presence and guidance unite (cf. Num 9:15–23).

ἡνίκα

when / whenever

temporal conjunction (with ἄν: iterative)

→ discourse linkage or contrast

ἡνίκα: 'when / at the time when'; renders the temporal of the Hebrew; with ἄν and the aorist it gives an iterative/generalizing sense, 'whenever.'

δ

and / now

narrative continuative (post-positive, elided)

→ clausal contribution

δέ: post-positive particle; here a mild continuative marking the transition to the recurring travel-practice; one of the few δέ-connectives in this otherwise καί-paratactic chapter.

ἄν

(particle of contingency)

modal particle (with ἡνίκα + aorist: iterative/indefinite)

→ discourse linkage or contrast

ἄν: the modal particle; with ἡνίκα and the aorist indicative it generalizes the temporal clause into a recurring condition, 'whenever it happened that!'

ἀνέβη

went up / rose

Aor Act Indic 3 Sg · ἀναβαίνω

verb of the temporal clause (the cloud's lifting)

→ iterative aorist (with ἄν: each occasion of rising)

ἀναβαίνω: 'go up / ascend / rise'; renders הָלַךְ; the cloud's 'going up' from the tent is the signal to break camp; the iterative aorist with ἄν denotes the repeated lifting of the cloud throughout the wilderness journey.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

νεφέλη

cloud

Nominative

subject of ἀνέβη

→ participant prominence

νεφέλη: the glory-cloud, now functioning as the divine travel-signal regulating Israel's marches.

ἀπὸ

from

preposition + genitive (source: lifting from the tent)

→ spatial or relational framing

ἀπὸ: meaning 'from'; here it marks the relation signaled by preposition + genitive (source: lifting from the tent).

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηנῆς

tabernacle

Genitive

genitive object of ἀπὸ (the place the cloud rises from)

→ relational specification

σκηνή: the tabernacle, from which the cloud lifts when it is time to journey.

ἀνεξεύγνυσαν

would set out / would break camp

Impf Act Indic 3 Pl · ἀναζεύγνυμι

main verb (Israel's customary departure)

→ iterative imperfect (customary, repeated action)

ἀναζεύγνυμι: 'break camp / set out / decamp' (lit. 'yoke up again' for the march); the iterative imperfect ἀνεξεύγνυσαν denotes the people's repeated practice of setting out whenever the cloud rose; cognate with the noun ἀναζυγή ('decampment / journey', v. 38).

οἱ

the

Nominative

article

→ noun-phrase marking

οἱ: Greek article marking definiteness and the role of the accompanying noun phrase.

υἱοὶ

sons

Nominative

subject of ἀνεξεύγνυσαν

→ participant prominence

υἱός: 'son'; οἱ υἱοὶ Ἰσραὴλ ('the sons/children of Israel') is the standard LXX designation of the covenant people (לְבָנֵי יִשְׂרָאֵל).

Ισραηλ

Israel

genitive of relationship (indeclinable: 'of Israel')

→ participant identification

Ισραηλ: transliteration of Hebrew יִשְׂרָאֵל; indeclinable in the LXX; the patriarch's name standing for the people descended from him.

σύν

with

preposition + dative (accompaniment)

→ spatial or relational framing

σύν: 'with / together with'; introduces what Israel takes along on the march.

τῇ

the

Dative

article

→ noun-phrase marking

τῇ: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀπαρτία

baggage / belongings

Dative

dative object of σύν (what they carried)

→ sphere or reference

ἀπαρτία: 'baggage / equipment / belongings'; a relatively rare term for the movable goods of a traveling people; renders the Hebrew sense of all that is packed up for the journey; the people set out fully provisioned, the cloud their guide.

αὐτῶν

their

Genitive

genitive of possession (Israel's baggage)

→ relational specification

αὐτός: 'their'; the belongings of the Israelites.

37 εἰ δὲ μὴ ἀνέβη ἡ νεφέλη οὐκ ἀνεζεύγνυσαν ἕως τῆς ἡμέρας ἧς ἀνέβη ἡ νεφέλη

But if the cloud did not go up, they would not set out, until the day on which the cloud went up.

Counterpart of v. 36 (the negative case of the travel-signal)

εἰ δὲ μὴ ἀνέβη

The complementary rule: when the cloud did not lift, Israel did not march, but waited until the day it rose. The antithetical pair (vv. 36–37) frames Israel's whole wilderness movement as governed entirely by the cloud — that is, by the LORD's direct, moment-by-moment direction; the people neither advance nor halt on their own initiative.

εἰ

if

conditional conjunction (with μή: negative condition)

→ discourse linkage or contrast

εἰ: 'if'; introduces the negative-case condition complementary to ἡνίκα ἄν of v. 36.

δὲ

but

adversative particle (post-positive)

→ discourse linkage or contrast

δὲ: post-positive; here adversative, contrasting the non-lifting of the cloud with its lifting in v. 36.

μὴ

not

negative particle (in the conditional clause)

→ discourse linkage or contrast

μὴ: the negative used in conditional/non-indicative contexts; here negating the cloud's rising.

ἀνέβη

went up / rose

Aor Act Indic 3 Sg · ἀναβαίνω

verb of the conditional clause (the cloud's non-lifting)

→ iterative aorist (the recurring case of non-rising)

ἀναβαίνω: 'go up'; the negated condition εἰ ... μὴ ἀνέβη ('if it did not go up') states the alternative to v. 36.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

νεφέλη

cloud

Nominative

subject of ἀνέβη

→ participant prominence

νεφέλη: the cloud; its remaining on the tent signals that Israel must stay encamped.

οὐκ

not

negative particle (with ἀνεξέγνυσαν)

→ discourse linkage or contrast

οὐ (οὐκ): the negative of fact; negates the people's setting out.

ἀνεξέγνυσαν

would set out / break camp

Impf Act Indic 3 Pl · ἀναζεύγνυμι

main verb (apodosis: the people's staying put)

→ iterative imperfect (customary non-departure)

ἀναζεύγνυμι: 'break camp / set out'; the negated iterative imperfect οὐκ ἀνεξέγνυσαν, 'they would not set out' — the people stayed encamped as long as the cloud stayed.

ἕως

until

preposition + genitive (temporal limit)

→ spatial or relational framing

ἕως: 'until / up to'; here with the genitive τῆς ἡμέρας, marking the term of the waiting.

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἡμέρας

day

Genitive

genitive object of ἕως (the day awaited)

→ relational specification

ἡμέρα: 'day'; ἕως τῆς ἡμέρας ('until the day') sets the term of the encampment — the people wait however long the cloud remains.

ἧς

on which

Genitive

relative pronoun (genitive by attraction; temporal: 'on which')

→ relational specification

ὅς: relative pronoun; the genitive ἧς is attracted to the case of its antecedent ἡμέρας ('the day on which'); a common Greek relative-attraction.

ἀνέβη

went up / rose

Aor Act Indic 3 Sg · ἀναβαίνω

verb of the relative clause (the cloud's eventual rising)

→ constative aorist (the moment of departure-signal)

ἀναβαίνω: 'go up'; the cloud's eventual rising ends the wait — the third occurrence of ἀνέβη/ἀναβαίνω in two verses, hammering the point that all movement waits on the cloud.

ἡ

the

Nominative

article

→ noun-phrase marking

ἡ: Greek article marking definiteness and the role of the accompanying noun phrase.

νεφέλη

cloud

Nominative

subject of ἀνέβη

→ participant prominence

νεφέλη: the cloud, whose rising releases the people to journey on.

38 νεφέλη γὰρ ἦν ἐπὶ τῆς σκηνῆς ἡμέρας καὶ πῦρ ἦν ἐπ' αὐτῆς νυκτὸς ἐναντίον παντὸς Ἰσραὴλ ἐν πάσαις ταῖς ἀναζυγαῖς αὐτῶν

For a cloud was on the tabernacle by day, and fire was on it by night, in the sight of all Israel throughout all their journeyings.

Explanatory conclusion: the abiding cloud-and-fire (the book's closing word)

νεφέλη γὰρ ἦν

The explanatory γάρ ('for') grounds vv. 36–37: the cloud was a permanent fixture — cloud by day, fire by night — visible to all Israel throughout every stage of their journeys. This closes the Book of Exodus on the note of the LORD's abiding, visible presence guiding his redeemed people (cf. 13:21–22). The cloud/fire dwelling 'in the sight of all Israel' is the book's final image: the God who delivered them now dwells among them and goes before them.

νεφέλη

cloud

Nominative

subject of ἦν (predicate-fronted for emphasis)

→ participant prominence

νεφέλη: the cloud, now described as a permanent daytime fixture over the tent; the fronting of νεφέλη throws emphasis on the abiding presence that closes the book.

γάρ

for

explanatory conjunction (post-positive)

→ discourse linkage or contrast

γάρ: 'for / because'; post-positive; grounds the travel-practice of vv. 36–37 in the permanent presence of the cloud and fire.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (durative state: the cloud's permanence)

→ durative imperfect (continuous, abiding state)

εἰμί (impf. ἦν): 'was'; the imperfect denotes the cloud's continuous, abiding presence over the tent — not an occasional but a permanent theophanic fixture throughout the wilderness years.

ἐπὶ

on / over

preposition + genitive (position over)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (position over).

τῆς

the

Genitive

article

→ noun-phrase marking

τῆς: Greek article marking definiteness and the role of the accompanying noun phrase.

σκηνῆς

tabernacle

Genitive

genitive object of ἐπὶ (what the cloud rests on)

→ relational specification

σκηνῆς: the tabernacle, over which the cloud abides by day.

ἡμέρας

by day

Genitive

genitive of time (within which: 'during the day')

→ relational specification

ἡμέρας: 'day'; the genitive of time ἡμέρας ('by day / during the daytime') contrasts with νυκτός; the cloud is the daytime sign, the fire the nighttime sign.

καὶ

and

coordinate conjunction (introducing the night counterpart)

→ discourse linkage or contrast

καὶ: meaning 'and'; conjunction or particle linking this unit with the surrounding discourse.

πῦρ

fire

Nominative

subject of the second ἦν

→ participant prominence

πῦρ: 'fire'; renders πῦρ; the nighttime form of the theophanic pillar (cf. 13:21, στυλος πυρός); the same cloud appears as luminous fire by night, the visible guarantee of the LORD's protective presence.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (durative state: the fire's permanence)

→ durative imperfect (continuous, abiding state)

εἰμί (impf. ἦν): 'was'; the repeated imperfect underscores the constancy of the nighttime fire, parallel to the daytime cloud.

ἐπὶ

on / over

preposition + genitive (position over, elided before vowel)

→ spatial or relational framing

ἐπὶ: meaning 'on'; here it marks the relation signaled by preposition + genitive (position over, elided before vowel).

αὐτῆς

it

Genitive

genitive object of ἐπὶ (the tabernacle)

→ relational specification

αὐτῆς: 'it'; the feminine αὐτῆς refers to the tent (σκηνή), over which the fire rests by night.

νυκτός

by night

Genitive

genitive of time (within which: 'during the night')

→ relational specification

νύξ: 'night'; the genitive of time νυκτός ('by night') balances ἡμέρας; the day/night merism conveys the unbroken, round-the-clock presence of God with Israel.

ἐναντίον

before / in the sight of

improper preposition + genitive (perspective: 'in the sight of')

→ spatial or relational framing

ἐναντίον: 'before / in the sight of'; renders יגלגל; the cloud-and-fire is visible to the whole people — a public, communal sign of the divine presence, not a private vision.

παντός

all

Genitive

attributive adjective (modifying Ἰσραηλ)

→ relational specification

πᾶς: 'all / whole'; παντός Ἰσραηλ ('all Israel') stresses the universal visibility of the sign to the entire covenant community.

Ἰσραηλ

Israel

genitive object of ἐναντίον (indeclinable proper noun)

→ participant identification

Ἰσραηλ: transliteration of יִשְׂרָאֵל; indeclinable; the whole people in whose sight the abiding presence stands.

ἐν

in / throughout

preposition + dative (temporal/circumstantial)

→ spatial or relational framing

ἐν: meaning 'in'; here it marks the relation signaled by preposition + dative (temporal/circumstantial).

πάσαις

all

Dative

attributive adjective (modifying ἀναζυγαῖς)

→ sphere or reference

πᾶς: 'all'; ἐν πάσαις ταῖς ἀναζυγαῖς ('throughout all their journeyings') gives the presence a comprehensive temporal scope — every stage of the wilderness wandering.

ταῖς

the

Dative

article

→ noun-phrase marking

ταῖς: Greek article marking definiteness and the role of the accompanying noun phrase.

ἀναζυγαῖς

journeyings / decampments

Dative

dative object of ἐν (the occasions throughout which)

→ sphere or reference

ἀναζυγή: 'breaking of camp / journey / departure'; cognate with the verb ἀναζεύγνυμι (vv. 36–37); renders נִסְעָה ('setting-out / stage of the journey'); the word ends the book on the note of movement — the indwelling God travels with his people through every stage of the way.

αὐτῶν

their

Genitive

genitive of possession (Israel's journeyings)

→ relational specification

αὐτός: 'their'; the journeyings of the Israelites; the final word of the Book of Exodus, leaving the people on the move under the guiding presence of the LORD.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.